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For the Christian Spectator.

On Gratitude to God.

MAN, in his unsanctified state, is capable of emotions of gratitude to God, viewed in the character of a benefactor. A heart wholly selfish, may, with entire consistency, return love for love, and gratitude for acts of divine munificence. It is also a point of immense practical importance, to discriminate between that gratitude, of which we are naturally capable, and that which is exclusively the fruit of holiness. It is the more necessary to do this, because there are no natural feelings of the heart more like exercise of holiness, than emotions of gratitude, and none on which men place a more confident and destructive reliance.

There are those, it must be admitted, who are opposed to the analysis of moral feeling, for purposes of discrimination. "Love," they would say, "is love, and gratitude is gratitude; and why should plain subjects be rendered intricate, and honest minds perplexed, by refinements and distinctions, of which the Bible knows nothing?" Such persons, however, are either unacquainted with the contents of the Bible, or they disregard its declarations and warnings. In the Scriptures we are taught that the heart is deceitful above all things, and difficult to be known; and with reiterated importunity, are we urged to take heed that we be not deceived, to examine our hearts, and to implore the omniscient scrutiny for the prevention of a fatal delusion. What then is holy gratitude? Our answer will be

contained in the following particulars:—

1. Holy gratitude presupposes a belief of the entire dependence of all things upon God, and of his immediate and constant agency in the government of the world. Without dependence, there could be no occasion for gratitude. The Most High is independent. He can receive nothing from any one which he did not first bestow. He stands in no such relation of dependence, therefore, to any of his creatures, as admits of gratitude; but his creatures are, every one of them, so constantly and universally dependent on God, as to create a constant opportunity for him to lay them under obligations of gratitude.

He is surrounded by a universe, sustained every moment by his outstretched arm; every mind created by him, every faculty maintained by him, every want supplied by him, and every enjoyment bestowed by him; of whom, and through whom, are all things. Here we find sufficient reasons why to him all hearts should be turned, and all the praises of the universe be offered.

We have said that holy gratitude presupposes a belief of God's constant and immediate agency in governing the world.

There is a philosophy which teaches that six thousand years ago, God made the world as an architect would make a clock, and swinging for once the pendulum, withdrew his hand from it: and that the world will go on from the first impulse, according to the laws of its mechanism, till it

shall run down and stop: that the sun shines, and the rain falls, and the winds blow, by a delegated energy, which God has given to these elements; and that men and animals are born and die, in obedience to laws of nature, with which God has had no concern, but in their first establishment: that the advancement of religion in the heart, and the growth of vegetables, are the natural consequence of the laws of nature in certain circumstances.

This philosophy, however, removes God to a distance, too great to awaken gratitude; and leaves the world too dark and lonely to admit of joy. It is infidelity; it is atheism. The Bible teaches no such thing. It places God in the midst of his world; and exhibits him acting constantly, and every where, and in every thing, great and minute. He *causes* the sun to know his going down, and the day spring from on high, his place; he causes summer and winter to return; and brings about the appointed weeks of harvest. The winds are his messengers, and the billows of the ocean roll and sleep at his command. He causeth the grass to grow for the cattle, and herb for the service of man. These *all* wait upon him, and he giveth them their meat in due season.—He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke. By him, kings reign, and princes decree justice.

It is God, also, who appoints to individuals the bounds of their habitation, and places a limit to their lives which they cannot pass. He is the author of revelation, and sends the Bible to those who possess it. He restrains the wrath of man; preserves from extinction the conscience; implants and preserves the natural affections, and sweetens by his constant care, domestic intercourse. He gives repentance, opens the eye of faith, and works in his people to will and to do, until they are prepared for glory.

This view of our dependence on God, and of his agency, fills the world with tokens of his power, and

makes it impossible to go from his presence. It brings him near to every individual, and near in the capacity of a benefactor and a friend. Man must close his eyes, not to see the divine agency; and stop his ears, not to hear the voice of God. He must possess a heart of stone, if he does not render to God the tribute of grateful love.

2. Holy gratitude is “love to moral excellence more clearly apprehended, through the medium of personal favours.”

It includes an apprehension of the glory of God; takes into view his extended, benevolent designs to promote the happiness of his kingdom; rejoices in his kind attention to the subject, and in the harmony existing between his acts of munificence to the individual, and the general good.

A selfish heart could rejoice in personal favour without reference to the moral excellence of the benefactor, and without considering whether the public good is promoted or sacrificed. Kind intention towards the individual, manifested in personal favours, wins the selfish heart; and an unholily benefactor might receive the same tribute as a holy one. But to a holy heart the gift is enhanced in value, a thousand fold, by the glory of the giver; and is sweetened by the reflection that individual enjoyment is not purchased by the sorrows of the universe, but rather augments by its own stream, the mighty river of pleasure which flows from the throne of God. Nor does this enlarged view subtract from the liveliness of the emotion resulting from the consideration of God's specific intention of good to the subject. Should he scatter blessings at random, not knowing or caring who should gather them, making only a general, indiscriminate provision for the wants of men; even such benevolence would demand, and would receive from a holy heart, a tribute of praise. Should he, however, condescend to single out the objects of his care, with benevolent design, and to send to them daily a spe-

cific supply of their wants, this particularity of attention, this specific benevolence of design, would sweeten the blessing, and awaken in the heart a livelier throb of grateful emotion. But this is precisely the view which a holy heart takes of the subject. By faith it realizes the omnipresence of God, his constant agency in every event, his universal benevolence as expressed in his general care of his kingdom, and his specific, intentional kindness to the subject. Nor is it possible to raise so high, by any other means, the wonder and gratitude of a holy heart, as by exhibiting the personal attention and kindness of Jehovah to the individual, in connection, and in consistency, with the great interests of his universal empire. To behold a being so great, and occupied in the concerns of a kingdom so vast, still mindful of a worm, looking kindly upon it, sustaining constantly all its powers, attentive to all its wants, pitying its distresses, and ministering to its comfort; is a heart-melting view, and inclines the subject to say, praise the Lord, and forget not all his benefits.

It is easier to make a theoretical, than practical discrimination between holy and selfish gratitude. The emotions are in so many respects alike, that by inspection of the heart, and by analyzing the affections directly, it is difficult to decide whether our gratitude be holy or selfish in its nature. To determine this point, we may be assisted by the following observations.

1. If our gratitude be holy, we shall be conscious of love to God, from other motives than his particular goodness to us; but if it be selfish, all our love to God will be experienced only, in immediate alliance with a consideration of his goodness to us.

Holy gratitude is, as we have seen, complacency in the essential excellence of God, discovered through the medium of his mercy to us; but if it be the beauty and glory of the divine character, which we in reality admire,

then that beauty, wherever seen, and through whatever medium manifested—will awaken our love. The general benevolence of God to the universe will fill the heart with love. His *ultimate end*, which is the illustration of his glory, and the highest good of his kingdom, will call into action, supreme complacency in his character; but if our gratitude spring from selfishness only, then we shall perceive no beauty in the Divine Being, as his glory is displayed in his diversified mode of general manifestation; and his only excellence in our view, will shine through the medium of his kindness to us. The light of his glory displayed in his law, and in the gospel, and in his providence, will fall upon sightless eye-balls; and all of his excellence, perceived and felt, will reach the heart through the medium of kind attentions to a worm.

2. If our gratitude be holy, it will be increased by afflictions as well as by mercies; but if it be selfish, it will decline with the diminution of personal favors, and in adversity will be turned into murmuring, and opposition of heart to God.

If holiness *occupied* the heart of the pious, the exuberance and constancy of the divine goodness, would neither occasion apathy, nor lead to idolatry; but gratitude would invariably be according to benefits received. But the heart of the christian is in such a diseased state, and so divided between sin and holiness dwelling in it, that unmingled good, through the influence of remaining sin, would cease to be appreciated as it now is in contrast with the visitations of sorrow. Our dependence upon God under a law of constant kindness, would cease to be realized as it now is, while by changes we are admonished, that we hold our blessings, not by a mere course of things, but by specific divine care and mercy.

Hence, when the multitude of his benefits have produced apathy, or their constancy obliterated a sense of dependence, or our inordinate attachment to them, has become idolatry,

a covenant God finds it necessary to subtract from our mercies, in order to increase our estimation of them; and to dry up streams of earthly good, in order to replenish in the heart, the diminished streams of grateful love.— Thus was the gratitude of Job augmented; and thus was David restored from his wanderings, to gratitude and obedience. On the same account, doubtless, it is, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Our own experience and observation confirm the fact, that occasional chastisement, raises the song of mercy higher than uninterrupted prosperity. The writer has witnessed in the cottages of the pious poor, visited with sickness and almost bereft of the comforts of life, expressions of amazement at the multitude of God's mercies, as great; and of gratitude as ardent, as he ever met with in the higher and more favored circumstances of pious life.

On the contrary, upon a selfish heart, the discipline of heaven usually produces a very different effect.

However much, love may seem to be awakened by the goodness of God in seasons of prosperity, as soon as his hand is turned, and calamities multiply, love waxes cold, past goodness is forgotten; and instead of silent, cheerful resignation, and the rising tide of gratitude, at the remembrance of joys that are past, and in view of the enhanced importance of those that remain, the heart sinks into sullen despondency, or rises against the providence of God, with irritation and murmuring.

If our gratitude be holy, we shall acquiesce in the justice of God in its most terrific forms of retribution, both with reference to ourselves and others.

The same holiness which sees God in his gifts, sees him in his laws and administration; and the same holiness which adores him for his glory displayed in personal favours, adores him for his glory exhibited in maintaining the rights of his throne, and

the peace and welfare of the universe by the punishment of incorrigible offenders. Nor is the consciousness of pardon necessary to acquiescence in the equity of the divine administration in the punishment of transgressors. A man whose heart is holy, realizes the desert of punishment, and feels that the law is glorious, though its penalty should fasten upon himself; and that God would be glorious, though, for purposes of universal good, his unerring discretion should lead him to inflict on him, the fearful curse of the violated law.

He does not say, the evil of my neighbor's sin, and the general good of God's eternal kingdom, render it just that he should be driven away in his wickedness, but mine is a peculiar case, he feels, and he says,—

"If *my* soul were sent to hell,
Thy righteous law approves it well."

Sin he abhors in himself and others, and misery he deprecates in himself and others. Banishment from God, regarded as his own, or as the lot of a fellow-being, he cannot contemplate but with trembling, and sorrow of heart. Still, he rejoices, that there is a God who judgeth in the earth, and who will reign in righteousness through eternity. Nor can there exist in the heart, holy gratitude for personal good, without such an interest in the higher objects of the divine government, as will produce acquiescence in those displays of justice which the omniscient, unerring benevolence of God, decides to be necessary.

Holy gratitude is excited by a more impressive sense of God's agency and goodness in bestowing personal favours, than ever results from the mere conviction of the understanding, or is consistent with the blindness of a selfish heart.

The unrenewed heart is described as having a veil upon it, and as being with respect to the feeling of truth and evidence, a heart of stone. Experience verifies the correctness of these inspired descriptions. Unrenewed men can perceive the evidence of the being of God, but they frequently

complain—"we cannot realize his being and presence. We can perceive from a description of his attributes, that his character must be glorious and lovely, but we cannot realize, we cannot feel, his excellence. We perceive and still our minds are dark; we believe, and still our minds are full of doubt."

When the heart is renewed, the veil is removed, and the being of God is apprehended. The heart of stone is taken away, and his presence and glory are felt. One of the most common apprehensions of a heart just renewed, is, that God is every where; and his presence and agency are reflected upon the heart from every object, in forms of reality which excite amazement, and awaken adoration and praise. Blessings which education or philosophy taught us to ascribe, coldly, to the hand of God, are felt to be immediate gifts; and laws of nature hide no longer nature's God.—Holy gratitude is awakened by the common, daily mercies of Providence, whereas the unholy heart is moved to grateful action, chiefly, by extraordinary and occasional interpositions.

The constancy of the divine goodness in its ordinary forms of communication, has indeed some influence, by reason of remaining sin, to produce insensibility in the sanctified heart, and the illumination of the Spirit awakens at times, a strength of grateful feeling, which renders the gratitude of other seasons relatively feeble and cold.—Still there is an habitual sense of the goodness of God in the ordinary blessings of life, experienced by the renewed in Christ Jesus, which the selfish and unholy do not feel; and an activity of gratitude, to which all others are strangers. "Thou compassest my path; Thou spreadest my table; Thou crownest the year with thy goodness,"—are expressions of gratitude, for the daily employment of which none but the holy heart find occasion. The affections of the unholy, sleep over common mercies, and are only awakened to activity, by the excitement of occasional interposi-

tions of mercy. It is the calamity of war removed, or of pestilence averted or past, or of personal dangers, and family sorrows, succeeded by safety and joy, that touch the springs of motion in a selfish heart, and extort the tribute of praise.

Holy gratitude produces repentance and reformation; selfish gratitude may produce a temporary sorrow for sin, but no abiding reformation.

The unsanctified Israelites, when they had emerged from the channels of the deep, and saw the Egyptians overthrown, shouted the high praises of God.—But they soon forgot his works and turned aside to the worship of an Idol.

When Saul heard the voice of David, who had spared his life in the cave, he said; "Is this thy voice, my son David? and lifted up his voice and wept; and said the Lord reward thee good for what thou hast done unto me this day;" and yet, it was but a little while, before he again went out against him, and sought to slay him.

The mariner in the storm, prays and promises, and is glad when the danger is past; and then returns again to folly.

Finally, if gratitude be the result of holiness, it will be found in alliance with all the other fruits of the Spirit. As evangelical gratitude is the offspring of complacency in the character of God, and a specific exercise of the general principle of holy love; that divine temper which is excited to grateful emotion by the glory of God, disclosed by personal blessings, will be awakened to every other appropriate exercise demanded by the glory of God, exhibited through other mediums and in other circumstances. Where real love to God has warmed the heart, there the view of sin will be accompanied by godly sorrow; the character of the Saviour will call into exercise, saving faith; a sense of the divine purity will produce humility; and the love which is grateful for benefits, will be meek under provocation, patient in tribulation,

and joyful in the hope that maketh not ashamed.

D. D.

For the Christian Spectator.

On Catholicism.

WHILE pleading the cause of catholicism, I am far from wishing to be thought an advocate for the falsely-named *liberality*, so warmly advocated by some, in our age and country. Liberality, in regard to religious sentiments, is used by them to signify, sometimes, a *doubt* or *disbelief* of the most distinguishing doctrines of the gospel,—sometimes, an *indifference* to those doctrines,—and sometimes, a tacit admission, that they are not of sufficient importance to be supported in controversy. It is sometimes used as a popular term, to gain proselytes, and to throw an odium on those who are supposed to be destitute of it. Its praises are often heard from those who manifest the most bigoted adherence to their own peculiar sentiments, and in union with the most acrimonious remarks on all who presume to differ from them. In short, this liberality, whatever it be, plainly does not exclude the spirit of persecution from the very sentences which are framed to recommend it, nor from the hearts of such as boast of being under its choicest influence. “Grant me patience of all the cants that are canted in this canting world, though the cant of hypocrisy may be the worst,” the *cant of liberality* is certainly the most disgusting.

But the good old word, *catholicism*, is nearly free from such abuse. It is now used, if I mistake not, to signify, a *disposition to extend the hope of salvation, and the peculiar affections due to the family of the faithful, to such as differ from us in their religious opinions*.

The exercise of catholicism, in this sense of the word, does not imply any degree of indifference to any part of revealed truth, nor a denial of its supreme importance. Every christian must admit that revealed truth is of the *utmost* importance; for, in the

first place, it is the instrument in his regeneration. “Of his own will, *begat he us, with the word of truth*.” “In Christ Jesus, I have begotten you, *through the gospel*.” It is also the means of the christian’s sanctification and growth in grace. “Sanctify them through thy truth, thy word is truth.” “Now ye are clean, through the word which I have spoken unto you.” In reference, perhaps, to both these facts, the apostle Paul declares, that God had chosen the Thessalonian christians unto salvation, “through sanctification of the spirit, *and belief of the truth*.” Indeed, that faith, by which believers are justified, and through which they are saved; which also works by love and purifies the heart, and overcomes the world, doubtless implies in it, “the belief of the truth.” The belief of revealed truth, therefore, is immensely important, since it is indispensable to justification, to sanctification, and thus to final salvation.

This declaration may startle the careless, nominal christian, who is conscious that he has never studied his bible enough to have any assurance that he understands and believes the truths it contains. It may seem, also, to exclude all space for the exercise of catholicism towards those who deny what we believe to be the truths of the gospel. This, indeed, would be the case, if the belief of *every* revealed truth were indispensable to justification and salvation. But this, perhaps, no christian ever maintained. The question then arises; what are those truths, the belief of which, is indispensable to salvation? If it is not necessary to salvation to believe all revealed truths; which are the *essential* doctrines of the gospel—those which a man *must* believe, or he does not exercise the faith, through which we are saved? If these questions can be definitely answered, if the line is drawn by inspiration, or can be drawn by human reason, which shall separate the essential from the non-essential doctrines of the gospel, all space for the exercise of catholicism,

will be as completely excluded, as would be done if the belief of *every* truth, were necessary to salvation. If all the essential doctrines can be precisely ascertained, then all who acknowledge them, must be considered visible christians, so far as the belief of the truth is concerned, and all who deny them as absolutely beyond the reach of hope. It would be no exercise of catholicism to admit the possibility of salvation to the former, and it could not be exercised towards the latter. But, in fact, no such line, separating the essential from the non-essential doctrines of the gospel is drawn by inspiration, and we do not believe it can be precisely drawn by man.

We are informed generally, that revealed truth is the object of the christian's faith, and necessary to the exercise of christian affections. But faith and holiness, we know, admit of different degrees, and probably their actual exercises are strong and vigorous, in proportion to the truth which is distinctly seen, and admitted to the heart. And shall we, unauthorized by God, undertake to decide what is the faintest glimpse of truth, which in any case, may possibly be connected with the exercise of faith and holiness? Shall we be accused of denying the importance of the truth, because we maintain that those who know more of the truth, will, other things being equal, possess more faith and holiness, and those who believe less truth, may possess them in some degree? Or shall dogmatical and bigoted presumption, scowl upon us, because we dare not draw the excluding line, which we do not see drawn by the wisdom of God?—In our ignorance of what degree of error, may be consistent with the lowest exercise of faith and holiness, we find a ground for the exercise of catholicism. We can here, with the highest regard for the importance of truth, extend the hope of salvation, and the affections due to the family of Christ, to many who differ from us in their religious opinions.

Again, as revealed truth is in the highest degree important, from its connection with the exercise of faith and piety, so is *the belief* and *profession* of it, *an important evidence* of submission to God's word. I do not see why it is not as much an evidence of submission to God, *to believe* what he has declared, as to *perform* what he has *commanded*. A man's faith and obedience, therefore, must be taken in connection, and both together must form the evidence that he is a child of God, who both submits to the authority, and trusts in the veracity of his Heavenly Father. But neither the obedience, nor the faith of any christian, is perfect; and as the word of God has not drawn the line between those which may, and those which may not, in any case be transgressed, without losing every evidence of possessing a spirit of christian obedience, so neither has it marked those truths, which may or may not, in any circumstances, be disbelieved, without destroying all evidence of possessing christian faith.

The fact is, God has commanded us to *obey every precept*, and to *believe every declaration* of the gospel. Indeed it would be inconsistent and absurd, to give permission to transgress any command, or reject any truth in his word. If we knowingly do either, it is at our peril. Neither has he gratified our curiosity, or our selfishness, by declaring what degree of unbelief or transgression may possibly consist with grace here; and a title to glory hereafter; and it is probable, no rule *could* be given which would be applicable to persons of every age, and of every degree of mental and moral improvement; and we may add, of every different degree of bias and prejudice, from education and passion. Newton, if I rightly recollect, continued in the slave trade, after the time at which he supposed himself converted; and Scott, in his force of truth, supposes that he possessed the spirit of genuine faith, for some time before he admitted all the important doctrines of the

gospel; yet such a practice, and such a rejection of truth, in some persons, would be decisive proof of a want of faith and holiness. So many allowances must be made, both in regard to faith and obedience, for the effect of early habits, the prejudices of education, and the circumstances in which persons may be placed, that an absolute rule of judging could hardly be given for the use of fallible men.

Doubtless there are particular doctrines, which form the *essence* of the gospel, and which from their nature, and as seen by an omniscient eye, are so involved in faith in Christ, and so connected with our sanctification, that the rejection of them is the rejection of Christ himself. Yet we see no good, but much evil, from the attempt of christians, to enumerate them. It is sufficient that we are under obligation to *receive all* truth; that all revealed truth purifies the heart, through the influence of the Holy Spirit; and that consequently *all error* is dangerous and mischievous.

Again. There is no doubt, that repentance towards God, and faith in the Lord Jesus Christ, that love to God, and love to man, are the essence of holiness, and of course essential to salvation. It is manifest also, that some *external* actions are so intimately connected with these exercises, and so naturally expressive of them, that it seems impossible a person should possess holiness, and not perform them, or be guilty of the opposite sins. Yet who, looking at David, Peter, or Newton, will say of any *one outward* sin, that it is incompatible with any degree of grace and holiness.

While, therefore, we look both to profession of the truth, and to performance of duty, for evidence of a christian temper, we must remember that moral evidence always admits of degrees, from the first faint presumption, up to satisfactory proof, and from this to moral certainty. If a person should believe *every* truth of

the gospel, and obey *every* command, he would give evidence, amounting to absolute certainty, that he was a true christian. His profession of the doctrines, and his obedience to the precepts of God's word, may be to a certain degree, deficient, and yet leave every candid person entirely satisfied with his evidence of piety, while a still *greater* degree of error and imperfection, would not entirely exclude the hope, that he *might* be a child of God.

In a word, every degree of evidence should produce a correspondent degree of presumption or belief; and since all christians are acknowledged to be imperfect to a degree, and to give imperfect evidence of faith and holiness, and since the degree of possible imperfection is not precisely marked in God's word, there is room, without derogating in the least from the importance of truth, to extend the *hope*, or the possibility of salvation; and with it, the peculiar affections due to christians, to those who reject some, of what we esteem the important truths of the gospel.

Lastly. I hardly need add, that catholicism does not require us to be silent, in regard to any truth. We may advance and defend it, without declaring every one who disbelieves it, to be in a state of impenitence and condemnation; and we *ought* to do it. Because I hope a person *may* be a christian, while in error, shall I not labor to convince him of the truth, that his christian character and comfort may be more perfect? May I not assert my belief that he is in an error, and still acknowledge him as a christian brother?

I trust it is manifest, that the exercise of catholicism, *may* be consistent with the warmest attachment to truth, the highest sense of its importance, and the greatest freedom in advancing and defending it. The motives to the cultivation of a catholic spirit, and the means of cultivating it, may be the subject of a future communication. D.

For the Christian Spectator.

Are there many conversions near the close of life?

IN the following essay, the exercises of the sick and dying, will be particularly considered, though many of the remarks will apply to the aged unbeliever.

1. The scriptures give no warrant to hope, that *many* are sanctified after spending almost the whole of life in sin. Of the thousands whose conversion is mentioned in that volume, but one was converted in the dying hour, and his case would have remained doubtful, if Christ had not promised him—"This day shalt thou be with me in paradise." If any doubt this fact, it will belong to them to produce their scriptural testimony.

The *promises* and *invitations* of scripture imply, that God's chosen time to regenerate his people is in the early part of life. "Those that seek me early shall find me." "Seek ye the Lord while he *may be found*; call ye upon him while *he is near*." There are many passages of scripture of similar import. "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."—All texts of this description, which represent God as angry with men because they have not *sooner* rendered him the obedience he requires, lend their aid to establish the same doctrine; and the whole bible, in a variety of forms, confirms the same truth.

2. Religion is spoken of as *commencing*, and *growing* in the heart. It is compared to leaven hid in meal, which gradually operates, till the whole is leavened. Paul speaks of "forgetting those things which are behind, and reaching forth unto those things which are before, and pressing toward the mark, for the prize of the high calling of God in Christ Jesus." And again, speaking of the family of

believers, he says—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." From these representations, and a thousand like them, it would seem, that the believer is converted long before he dies, and has time to grow in grace and in the knowledge of the truth, till by degrees he becomes matured for the heavenly state. Converted late in life, there would be little or no time for this gradual progress.

Nor would the christian life in that case be a warfare. There would be no need of the whole armour of God. The conflict would be ended almost the moment it began. All the directions given to the christian, how to conduct so as to honour religion, would seem to be lost, if the great body of believers are not converted long before they die. Why give men direction how to act upon a stage the moment the scene is closing? Why direct them, as to the difficulties and dangers of a journey, the moment they reach its termination?

The very idea of a visible church implies that the great body of the redeemed will be enlisted early in the service of God, be members of his church below, and in this world by discipline, and instruction, and frequent communications of grace, become qualified for the rest and the glory of heaven.

3. The fact that a preached gospel is God's instituted means of salvation, decides that we are to expect but few conversions on the dying bed. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" The revival on the day of Pentecost, was the result of God's blessing on a preached gos-

pel, which has ever since been the grand means of the salvation of souls.

But these means are scarcely applicable to the dying man. True he may have heard the gospel before, and the truths he has heard, may awaken him when on the dying bed, or, if irreligious friends do not prevent, the gospel may reach his sick chamber. Still he can give the Gospel but little attention in such circumstances, and the hope is faint, that God will accept of the poor remains of a life devoted to sin, and grant a saving efficacy to truth in that desperate hour.

4. God, in the conversion of his people, purposes to employ them in the present world, as instruments of his glory. He builds up his kingdom in answer to the prayers of his people. They are workers together with God. When he gives a new heart to sinners, he will be inquired of by the house of Israel. Christians are called the servants of God; but why his servants, unless they have something to do for him before he takes them to himself?

If you inquire of the people of God the date of their conversion, they will, generally, point you to some early period of life. They are in the employment and under the guidance of God. Hence says the Psalmist—"Thou wilt guide me with thy counsel, and afterward receive me to glory." In allusion to their employment in his service, it has been proclaimed from heaven—"They that honour me, I will honour." We fight for the crown, we wrestle for the prize, we strive for the victory. Believers go from strength to strength, till every one of them appeareth in Zion before God. But very little of all this, is compatible with a death bed repentance.

5. Many instances conspire to render the exercises of the sick and dying, of a doubtful character. In that situation we are to expect, from the very nature of the case, that one will be filled with alarm. He views himself on the verge of eternity. All he does, must be done quickly. Conscious that the whole of life has been

wasted, that death is near, and that 'there is no work, nor device, nor knowledge, nor wisdom, in the grave' whither he hastens; that judgment will succeed death, and that he who is filthy, remains polluted forever, he of course, becomes alarmed.

These alarms may easily terminate in rational conviction. One who is secluded from the scenes of a busy world, will naturally think on his own case, and the more he thinks, the deeper will be the impression of his guilt and ruin. The truths he has heard, will rush upon his recollection, and shed their collected light upon the waking conscience. The invitations, admonitions, warnings, and reproofs which have been heard to no purpose, will now demand a prompt attention, and add their appropriate weight of guilt to the other miseries of the dying bed. It is an honest hour; the truth will be felt, and will produce, if not counteracted by the paroxysms of disease, a state of rational conviction.

This conviction may be followed by calmness, joy, and hope. From the very constitution of the mind, we are liable to vibrate from one extreme to the other; from a state of deep depression and despair, to a state of ecstatic joy. All have seen persons, who, under the loss of some dear friend, seemed as if they also must die, and yet, in a few days, would be light and trifling. In times of awakening, some have seemed to be filled with the terrors of hell, and in a short time, were more vain and trifling than ever.

The dying man, seeing at stake, such an amazing interest, will naturally grasp at a hope that he may be saved. It is dreadful to die in a hopeless state. Hence, he will look about him for evidence that he is a believer, and will be very liable to rest in a hope destitute of foundation.

When a hope is once acquired many things will conspire to strengthen it. Joy may succeed. The idea that he is safe, will naturally render him happy; and this false joy, by reaction, will strengthen his hope.

Friends who surround the sick bed, will rejoice to see the sufferer happy, and whether pious or not, may through a mistaken tenderness, do much to aid his delusions, and strengthen his refuge of lies.

The sinner thinks his passions subdued by the grace of God, when in fact they are merely tamed by the paroxysms of sickness. The appetites do not demand unlawful gratification, having for the present, ceased their operation. The man imagines that he has ceased to love the world, when in fact, he is only beaten off from its embrace, by the rage of disease. Because constrained to abandon the cares, the pleasures, and the vexations of life, and led to think much on the subjects of death and judgment, he presumes that he has become heavenly minded.

The fact also, that so many have been apparently pious, in the sick chamber, but when recovered, have lost their impressions, and appeared worse than ever, detracts much from that religion, which commences upon the dying bed. While they lingered on the margin of eternity, they seemed the heirs of glory, but when death made his retreat, they turned their backs upon God. We have, indeed, no authority to say, that God may not do more for those who die, than for those who recover. We must leave them with him. Still, the strong analogy in the exercises of those who die, and of those who live, leads us to apprehend, a similarity in the results. Few persons have failed to witness one or more instances in which recovery from dangerous illness, has disappointed high hopes of piety. In some cases, all doubts of the genuineness of the work had subsided, and if the patient had died, there had been the firmest confidence, that he had slept in Jesus; and yet on his return to health, like 'the morning cloud and the early dew,' his piety has vanished. When these facts are considered, it is impossible but that every prudent man, should admit with caution, the hope, that the religious exercises of the death-bed are genuine.

Finally, if the dying man should obtain the grace of God, it would be almost impossible that he should give satisfactory evidence of his piety. It is impossible that he should apply to his piety any very decisive test. He may state to us his feelings, but the mere words of the lips, cannot be relied on; and are not spoken of in scripture, as certain evidence of piety. Beyond this, what advance can he make? He cannot go out and mingle with the ungodly, and show us that he has a heart to reprove their vile conduct. He cannot engage in trade, and prove to us that he will not be hard and dishonest in his dealings.—He cannot explore the miseries around him, and show his benevolence in their relief. He cannot assemble with God's people in the sanctuary, and show us that he loves the people and the worship of God. He is not exposed to temptation, and cannot prove to us, that he has a faith that will overcome the world. In a word, the sick and dying man can bear no visible fruit of holiness, above that which consists in a few broken accents, combined, perhaps, with patience and submission.

The time in which these, at best, dubious evidences, can be exhibited, is so short that one would as soon think of expecting fruit from the blossoms of December, as piety from the exercises of a mind softened on the approach of death. If one in health, without any peculiar event of providence to alarm him, becomes the subject of conviction and hope, still, we at first rejoice with trembling, and often many months elapse, before we lose all our fears, that he may again return to a state of stupidity. Surely our apprehensions must be still greater in the case of one, whose exercises commenced, while he stood on the verge of the grave.

A. D. C.

To the Editor of the Christian Spectator.

SIR,

WITHIN a few years, a phrase has been introduced into domestic worship, which never dropped from the

lips of our fathers. A number of ministers, and private christians, in family prayer, make use of the words, *family altar*; and speak of *surrounding the family altar*. I am sensible, it will be said, that these expressions are used in a figurative sense. Be it so. Are they proper? Do they not imply, that there is an altar, provided peculiarly for family worship? Will they not be so understood, by many? And can such an idea be admitted? Is not Christ the only figurative altar, on which the prayers and praises of his people, are, at all times, and in all places, to be offered? If so, why speak of him, as though he was the altar of family worship, in a peculiar sense; and not equally the altar of private and public worship? Is not this language derived from an example, which christians ought not to imitate.

The ancient heathen had, and many of the modern heathen still have, their household gods. *These* were private property. To *them* family altars were built, and family sacrifices offered. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

It is obvious, that the foregoing hints, admit of much enlargement; but I only add, that I can see no reason to justify the phrases above mentioned; and strongly doubt both their propriety and usefulness. But if these doubts shall be judged wholly groundless, I hope that some of your numerous correspondents will prove them to be such, and remove the scruples of many; among whom is

SENEX.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

WITH the general strain of remark contained in your last number, on the "marriage of believers with unbelievers," I cordially concur. Your correspondent J. P. has, I think, discussed the subject with judgment and ability. He meets the objections, which are commonly drawn from the scriptures, against such marriages, fully and fairly. If they are absolutely, and under all circumstances, prohibited in the sacred volume, the prohibition must be sought for in other passages, than those on which the principal reliance has heretofore been placed.

But I am afraid, Mr. Editor, that your valuable correspondent will be thought to countenance a more extensive license in this particular, than he intended. He has, indeed, told us, that "a believer whose love to God has not waxen cold, will consider piety a *primary* qualification in a part-

ner for life." And again; "in forming new connections with the world, believers are bound to inquire whether, or not, their personal religion and the cause of the Redeemer will be promoted by means of them; and their judgment on the subject, impartially formed by the word of God, must decide their conduct." All this is well; but I could wish, that J. P. had gone a little further. All things that are "lawful," are by no means "expedient." Marriage contracts with "unbelievers," even of good habits, and correct moral principles, are seldom, if ever, quite safe. There is always *some* danger, to say the least, that the "believing wife" will be hindered in her religious progress, by the "unbelieving husband."—Though she *may*, by her "chaste conversation coupled with fear," gain him over to the obedience of Christ, this is far from being certain. Many have, in this respect, been sorely disappointed. They have found their companions far less docile and seri-

ous than they expected. Their influence has proved but a feeble barrier, against the swelling tide of worldliness and of unsanctified affections, from which they had apprehended little or no danger. The disappointment grieves and disheartens them. Despairing, at length, of ever being blest with congenial religious views and feelings in their partners, they give themselves up to unavailing self-condemnation and regret:—so that while there is no gain to the church, by these conjugal alliances, there is a very serious loss of personal improvement and enjoyment in spiritual things. Or what is even more to be deplored, the believer, instead of gaining the opposite party, is insensibly drawn away from the path of duty and safety—imbibes the spirit of the world, and is beguiled into a sinful conformity to its customs and maxims, by the example of a beloved husband or wife; and after a few years, scarcely “the form of godliness” can be discovered in the family.

Pious young females are, I believe, apt to overrate their power, in prospect of becoming united to men of the world. There is less probability of the conversion of such husbands, however kind and affectionate, than they are willing to believe. They ought, therefore, to esteem it a peculiar favour, when God in his providence unites them in the strongest earthly ties, with the sons of the church. And though it be true, that in some cases they may do right in marrying those who are not, experimentally, christians, such a step ought never to be taken without much thought and many prayers.

Especially does it become professors of religion, to be well assured of the fair moral character, general friendliness to religion, and sober habits of non-professors, before they permit themselves to think seriously of contracting marriages with them. Many a profligate has forsaken his companions and his cups, for a month, or a year, and has put on a sober face,

merely to gain the heart and hand of a virtuous, pious, and unsuspecting female, without any change of principle, or even any purpose of permanent reformation. Many a despiser of the gospel and contemner of all religious institutions, has suddenly appeared in the sanctuary where he was a stranger, with a serious look and a steady eye; has become one of the most regular and punctual attendants, in the whole congregation; has even been found, not unfrequently, in conferences and prayer-meetings; has changed his deportment, towards ministers and professors of religion; has professed to see a beauty in religion which he never suspected before: and all this, without the smallest revolution in his principles;—without any portion of sincerity; but merely to dupe and gain an amiable and pious woman, who he knows would not otherwise listen for a moment to his addresses: and many a young female, belonging to the “household of faith,” has, in the unsuspecting simplicity of her heart, given full credit to her admirer for all this, as if a radical change had actually taken place, and has not discovered her mistake, till having given away her heart and her hand, the mask has been thrown off, and she has found to her utter astonishment, that she has suffered herself to be egregiously deceived, while her pious friends trembled and even remonstrated. “They that have ears to hear let them hear.” P. J.

To the Editor of the Christian Spectator.

SIR,

THERE are two questions relating to the subject of charity, {which are of considerable practical importance. One is, Is it right *to do our alms before men?* The other is, Is it lawful to *publish* the names of the charitable? The latter has been discussed by your correspondents. I am led by the following recent circumstance, to send you some observations on the former question. A person earnestly wishing to do something to advance

the kingdom of the Redeemer, privately put a considerable sum into my hands, requesting me to appropriate it, in the most secret manner, to some charitable purpose. Such instances of secret alms-giving are, I believe, very numerous; for in most of the lists of subscribers and donors which are published, there are many whose names are concealed. Nor can the motive always be, possibly it never is, the smallness of the sum given; for we have seen dollars, and even hundreds of dollars, affixed to the title, "A friend of Missions,"—"A lover of the Bible," &c.

But while some are conscientious in the secrecy of their beneficence, I have known others assume the principle as a sort of armour to ward off every application for their charity. If you ask their pecuniary co-operation in the cause of Missions, or any other public charity, they have only to tell you that they are forbidden to do their alms before men, and they feel that they have a sufficient excuse for doing nothing. While they thus repel your solicitations, they would have you imagine that *they* are doing their duty, and that *you* have come to seduce them into a violation of one of the most explicit precepts of the gospel; so that, in refusing your application, they arrogate to themselves little less than the merit of vigorously resisting a ruinous temptation.

The passage of scripture which is said to imply that alms are, in all cases, to be given secretly is, Matt. vi. 1—4. *Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.*

This passage, I apprehend, does not require us to perform our acts of charity without the privity of others; for,

1. The original word *ελεημοσύνην* rendered *alms*, is, in its first occurrence, most probably used in a general sense, and refers to all the particulars immediately following,—alms-giving, prayer, and fasting; concerning which our Saviour proceeded to give his disciples some important instructions. This opinion is adopted by Henry, Guise, Scott, and A. Clarke; the last of whom informs us that *δικαιοσύνην*, *righteousness*, occurs instead of it in a great proportion of manuscripts, that it is in fact substituted for it in several editions of the Greek Testament, and also, that "the Latin Fathers have *justitiam*, a word of the same meaning." It is certain that the Jews considered fasting and prayer acts of righteousness, no less than almsgiving. If, therefore, we take the word *ελεημοσύνην*, as it occurs in the beginning of the passage, in a general sense, as referring to the several succeeding particulars, it will follow that if *alms* are, in all cases, to be given secretly, *fasting* and *prayer* are, in all cases, secret duties. But this is contradictory to Joel ii. 15. and also to the practice of Christ and his disciples.

2. It is evident from the explicit qualification which Christ gives of his meaning, that he did not intend to represent all works of charity as being secret duties. "Take heed that ye do not your alms before men, *to be seen of them.*" The thing here forbidden is not the open act, but the selfish motive. He did not direct them to retire from the *view* of men when they performed the deed. He only warns them against an improper regard to the *applause* of men. The stress of the negative falls, not upon the circumstances of the act, but upon the sinful intention of the heart. Besides, if absolute secrecy be in all cases necessary to almsgiving, the explanatory clause, "*to be seen of them,*" was superfluous and unmeaning; for how could the disciples to

whom Christ addressed himself, be *seen of men* in rendering obedience to his command, if the obedience required implicit or absolute seclusion from the notice of men?

3. It appears to have been the only object of Christ in the passage before us, to guard mankind against the error of the Pharisees—an *ostentatious* display of outward duties. Their sole motive was to be seen of men. Thus in regard to giving alms as well as prayer and fasting, the studiously public, and boastful manner in which they performed these duties, is explicitly condemned by our Saviour.—“Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, *that they may have glory of men.*” Is there no way to avoid this pharisaical ostentation, but to aim at the profoundest secrecy in bestowing our goods to feed the poor, and in appropriating our substance to the different objects of charity? If a person puts his name to a subscription for the relief of the destitute, or in behalf of the Bible or Missionary cause, does he of course sound a trumpet before him in the synagogues, and in the streets that he may have glory of men? Does he literally, or even virtually, lay himself open to any rebuke which Christ ever administered to a class of men who sinned not in giving openly, but in giving only to attract the notice, and gain the applause, of their fellow creatures? It is indeed said, “But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret.” Absolute secrecy cannot be intended, for we have already seen that the thing forbidden is not doing alms before men, but doing alms *to be seen of them*. The secrecy required then, is only of a comparative nature, and differs from the publicity which the Pharisees studiously sought, only as humility differs from pride—only as modesty differs from ostentation.

The remarks of Dr. Paley on this

passage of scripture, are coincident with the preceding exposition: “Our Saviour’s sole design was to forbid *ostentation*, and all publishing of good works, which proceed from that motive. There are motives for the doing our alms in public, beside those of *ostentation*; with which therefore our Saviour’s rule has no concern: such as to testify our approbation of some particular species of charity, and to recommend it to others; to take off the prejudices, which the want, or, which is the same thing, the suppression of our name in the list of contributors might excite against the charity, or against ourselves. And, so long as these motives are free from any mixture of vanity, they are in no danger of invading our Saviour’s prohibition.”*

There are other considerations which confirm the interpretation which has been given.

1. The example of Christ. The little stock of provisions which he and his disciples possessed, he increased by a miracle, on purpose to satisfy the hunger of five thousand persons. And was there nothing of the nature of charity in this illustrious instance of beneficence? The public manner also in which he healed the maimed, the halt, the blind and the sick, proves that alms-giving, which is but one species of beneficence, does not necessarily require secrecy.

2. The commendations which Christ bestowed on acts of charity, that were performed in an open manner, are directly in point.

Just before he was betrayed, “there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head.” This was a charitable act; for the ointment was “very precious,” and “might have been sold for much.” The sacrifice proceeded from love to the Saviour; and it was done in the presence of many witnesses, “as he sat at meat.” But if there had been any impropriety in her performing

* Mor. Philos. p. 173, 4th American edition.

the deed in the presence of all these spectators, is it not reasonable to believe that Christ would have reprov'd her for it? Instead of this, however, he applauded her, and declared that she should be applauded by others. His language on the occasion was, "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Surely she would not have had such an honorable memorial, if, in the manner of performing this charitable deed, she had violated an express prohibition of her Lord.

The widow who cast her two mites into the treasury, did it publicly, in the presence of Christ and his disciples, and of others also who "did cast in of their abundance." But the Saviour, while he blames neither her nor the other contributors, for the openness with which their respective sums were cast into the treasury, speaks of her in terms of unqualified approbation.

3. Another argument may be derived from the community of goods which distinguished the primitive church. This was of the nature of alms-giving, for the great object of the early christians in putting all their possessions into a common stock, was not for the benefit of the rich, but the more certain and abundant relief of the poorer classes of Christ's people. This object is explicitly stated: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man *had need*." It was purely a charitable measure, and yet the whole business was conducted in the most public manner.

4. It appears from the account we have of Dorcas, of whom such honorable mention is made in the Acts of the Apostles, that she was generally considered as a peculiar friend to the poor. Her extraordinary benevolence was universally known in Joppa; and so far was she from doing wrong in not veiling all her charities from the

notice of others, that the extensive reputation she had gained by her well known liberality, is evidently mentioned to her praise.

5. Circumstances often occur, in which the duty of charity is explicit and imperious; and yet, from the necessity of the case, must be performed "before men." Our Saviour says, "when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed." Obedience to this command is certainly alms-giving. But how can the obedience be secret? Had there been a thousand witnesses present, when the benevolent Samaritan had compassion on the man who had fallen among thieves, and was left half dead, can any one believe that for the purpose of concealing the charitable deed, it ought to have been delayed till these witnesses had withdrawn? Or if any one should erroneously suppose that the only way to give alms is to bestow money, the question will then be, would the Samaritan have done wrong when "he took out two pence and gave them to the host," for the benefit of the wounded man, if there had been several persons present to witness his generosity?

6. If absolute secrecy were an indispensable part of alms-giving, it would follow that all public contributions for charitable purposes are unlawful; for though in such a contribution, the sum which each person gives may not be known, he does his alms "before men." But that this mode of raising money for charitable objects is lawful, is evident, from the manner in which the tabernacle was built. This was done by the gratuitous offerings of the people, which were made publicly, and by the command of God. "And Moses spake unto all the congregations of the children of Israel, saying: this is the thing which the Lord *commanded*, saying: take ye from among you an offering unto the Lord: whosoever is of a willing heart let him bring it, an offering of the Lord; gold, and silver, and brass," &c. "And they

came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."

It was much in the same way that the temple was repaired in the days of Jehoshaphat, king of Judah. "Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the door, put therein all the money that was brought into the house of the Lord." Here it seems that neither the charitable act, nor the sum given, was in any instance concealed: for in the most public manner, the people came forward with their donations.

In the time of Christ there were public contributions in the temple; and the only difference between them, and those which are commonly made in our assemblies, is simply this, that in the latter case, some one goes round in the congregation to receive the offerings of the people, while in the former, each one of the people came forward *quite as publicly*, and deposited his offering in the treasury. But as Christ, who often witnessed the Jewish mode, did not censure it, so neither can we justly suppose that he disapproves of ours.

It was the practice of the primitive churches, not only to raise contributions for the relief of other churches that were poor, and to defray the expenses of the apostles, while performing their itinerant labours; but also to do this without the least appearance of secrecy. Paul frequently published their liberality, and, in epistles designed for general use, thanked them for it, which he would not have done, if either they or he had wished to conceal their charities entirely from the view of the public. But if it is right for churches to do their alms in this open and undisguised manner, it will be difficult to assign any reason why individuals may

not exercise their liberality without concealment, by way either of contribution and subscription, or of donation, as they may judge most proper.

7. So far is it from being sinful, that it is an imperious duty, to do our alms before men, *whenever others should be influenced by our example*. Christ positively commands, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That acts of charity are good works, no one, it is presumed, will deny. It seems then to be as direct a violation of this precept, to conceal all our acts of liberality from the view of others, as it is, not to perform any such acts. Religion is not made up wholly of professions, nor of correct opinions, nor of holy feelings, nor indeed of all these united. One indispensable part is a godly life; and one constituent part of this godly life is practical charity. This must have a distinct visibility, that it may possess the character, and exert all the influence of example.

8. From the immense good which has been done by means of open and undisguised charities, it is proper to infer that secrecy is not a necessary part of the duty. "It does not appear," says Paley, "that, before the times of christianity, an infirmary, hospital, or public charity of any kind existed in the world: whereas, most countries in christendom have long abounded with these institutions." These institutions, let it be remarked, have, with hardly an exception, been founded and supported by a species of liberality which sought no privacy. Thousands of benevolent individuals have bequeathed their whole estates, and millions of others have openly aided in the work by donations, contributions, or subscriptions; so that almost every principal city in christendom has its hospitals, asylums, and other charitable institutions, which administer ease to the pained, bread to the hungry, raiment to the naked, instruction to the ignorant, and in instances not a few, reforma-

tion to the abandoned. I know the end does not sanctify the means: and yet, can the means be wrong, when secret, and of course divided efforts of liberality, could not have produced such vast and desirable effects?

Again: Previously to the introduction of christianity into the world, there was not, even among the most polished and humane nations, any legal provision for the poor. But I know not that there is now a single country where the gospel is received, that has not incorporated into its civil code, enactments for the support of paupers. The relief furnished partakes none the less of the nature of almsgiving, because it is demanded by the laws, and raised by a tax. And yet, if absolute secrecy is indispensable to almsgiving, this system, wherever it exists, ought immediately to be abandoned; and not a starving widow, nor a naked orphan, nor a destitute citizen of any description, ought to be encouraged to raise an eye of hope towards the organized charity of his christian country. But where is the man of a benevolent heart, who, on account of the publicity of its operations, would wish to see this liberal system universally abolished, and those myriads of poor and helpless people, that throng every nation, made wholly dependent on the capricious, uncertain, and scanty streams of individual gratuity? The good which has been done in this public and systematic manner, beyond what could have been done in any other, rescues the mode from every reasonable imputation of departure from the precepts of Christ: but if secrecy of performance may be dispensed with in this case, it may in all other cases in which the cooperation of many agents is needed.

Further: A great part of the good which has been done in the moral world, within the last twenty years, has been accomplished by means of charities which were not studiously concealed from the public eye. Contributions have been taken up in worshipping assemblies, donations have

been made, and subscriptions raised, without the least concealment; and God has sanctioned the openness of these measures, by crowning them with unexampled success. They have issued in the diffusion of the gospel over islands and continents, in the conversion of Jews, Mohammedans, and Pagans, in the regeneration of thousands who have already gone to heaven, and of other thousands who will soon be with them in glory: and can such effects be the result of operations, the manner of which is forbidden in the word of God?

9. That absolute secrecy is not required in all acts of charity, is manifest from the nature and vastness of the work which yet remains to be accomplished, under God, by the united liberality of the christian public. All nations are yet to be converted to Christ. Ten times, and probably more than a hundred times greater supplies than have ever been raised, will be needed to effect this grand consummation. Systematic operations must be commenced and vigorously pursued, on a much larger scale than any that has yet engrossed the attention of the christian world. These operations must be supported by permanent charitable societies, which, from all quarters of christendom, shall steadily pour forth their streams of liberality, and thus unitedly form a river sufficiently broad and deep to fertilize all the barren places of the heathen world. This is too great a work ever to be accomplished by secret charities: for if each one who gives, does it without the knowledge of others, it cannot be known that any thing is given. There can be no concert, no harmony of views, and no general plan of pursuit. And besides, the reluctant would not be incited to give by the example of the liberal; for there would be no visible example of charity, and the talent of influence would be buried. In short, an object of such magnitude as the conversion of the world, will demand vast and comprehensive plans of pur-

suit. These will require constant streams of pecuniary supply from the public, or they must be abandoned while the work is little more than begun. These regular streams cannot be furnished without organized associations of persons, who shall voluntarily enter into some specific department of charity, which has a definite relation to the general object of pursuit, and who, by the publicity of their compact, their object, and their measures, shall exert an influence calculated to secure the cooperation of others around them: and though it may not in all cases be necessary, that the sum given by each of the members should be known to all the rest, it will be necessary that all of them be openly known to give something, otherwise they will not let their light shine before men, who will need the stimulus of their example. Indeed, I am acquainted with a few pious persons, who, because they study the utmost secrecy in all that they do for the bible and missionary cause, are generally thought to do nothing to forward these great objects, and, by many, are ranked with the opposers of all the charitable pursuits of the day.

L. P.

For the Christian Spectator.

Instructive Preaching: what does it imply, and why is it important?

FROM a discourse on philosophy, or ethics, much valuable knowledge might be derived, but it would be a perversion of language to call such a discourse an *instructive sermon*. It is not the design of preaching to make men philosophers, or critics, or logicians, but to make them wise unto salvation,—to give them a knowledge of the doctrines and duties of religion. Hence, the first thing implied in instructive preaching is, that it is an exhibition of *divine truth*.

2. Preaching to be instructive must be *plain*.

For want of this quality many ingenious sermons are a mere empty sound. Their style is so elevated,

their sentences so long and artificially turned, and the truths they contain are wrapped up in such a cloud of metaphor, or discussed with such subtlety of logic, that the great mass of hearers are totally incapable of understanding them. They cannot enter into abstruse disquisitions, nor comprehend the force of elaborate argument; and by no law, "either of God or man, are they obliged to understand hard words, or analyze dark sentences." Now to render preaching plain, it is only necessary to have a clear head and a good heart; for the preacher who has both these, will have clear views of divine truth, and will be able and disposed to express his views in such a plain, simple style as to convey them directly to the minds of his hearers.

3. Preaching to be instructive must be *particular*.

A vague indefinite mode of preaching is fitted to make an ignorant people more ignorant. "If I were to read to a sick man a learned lecture on the benefit of health and exhort him to take care to recover it; but never inquire into the nature of his disease, nor prescribe proper medicines for the cure, he would not receive much advantage from me, nor be disposed to resign to me the care of his bodily health."

A man may preach his whole life *about* the truth, and yet not preach the truth itself. He may have the words depravity, repentance, faith, submission and love in every sermon, and by chiming upon these he may please his audience and acquire the reputation of being orthodox, but if he does not explain, if he does not prove, if he does not apply the truths which these words are meant to express, his hearers will be made no wiser by his preaching. A sermon made up of orthodox words, however musically combined, can neither penetrate the heart nor enlighten the mind.

If a preacher would instruct his hearers, he must preach with particular reference to them; he must ana-

lyze their characters and lay open the secret workings of their hearts with such exactness that each one may feel that he himself is spoken to. The doctrines of the gospel must be explained; they must be proved by sound arguments and carried home to the conscience by a particular, pungent application. This mode of exhibiting divine truth can hardly fail to be *impressive*, and this is a fourth quality of instructive preaching. If the preacher does not impress his hearers, they will not attend to him, and without attending, they can neither understand nor remember what he says.

But why is instructive preaching important? In giving a revelation, God doubtless designed to instruct men. Hence, that kind of preaching which most effectually instructs men in the doctrines of the bible, best accords with the design of God in giving the sacred volume. This is the first reason I offer to shew the importance of instructive preaching.

2. It is the only kind of preaching that can permanently interest. Declamation soon becomes insipid, and men will not long be pleased with a preacher who addresses them, as if they had no intellect. A sermon made up of fine figures and fine sayings, addressed to the fancy, may set the multitude on the gaze for once, and win for the preacher a momentary applause; but it is an applause which men of sense will never give him, and which the multitude will soon withhold.

But the preacher who brings forth from his treasure, things new and old, who unfolds in a luminous manner, the great truths of the gospel will always be interesting. To instruct his hearers, he must first instruct himself; and while he enriches his sermons with the mature reflections of his study, he will be in no danger of wearying his people by a tedious sameness in his preaching. Men have minds, and they cannot long be pleased with preaching which does not feed them with knowledge and understanding.

3. It is the only kind of preaching that can secure men against the influence of error. An uninstructed people are liable to be carried about by every wind of doctrine. The only way to guard men against being led away by corrupters of the truth, is to instruct and establish them in the doctrines of the gospel. If a minister would see his people fortified against the assaults of error; if he desires that they shall have no doubt, after he is dead, what sentiments he believed and taught; if he desires that when he is laid in the grave, his flock should choose a shepherd, and not a wolf to succeed him, then let him preach instructively; let him preach the *whole* truth and preach it so plainly as to fix it forever in the minds of his hearers.

4. It is the most *practical* kind of preaching.

To preach mere morality is not the best way to make men moral. Dr. Chalmers of Glasgow, a man of pre-eminent talents, has published to the world the result of a twelve years experience in a ministry *exclusively ethical*. During this period, with all the power of his unrivalled eloquence; he pressed the "reformations of honesty and truth and integrity among his people;" and the result was, as he states it, that "he never once heard of any such reformations having been effected among them." "Urging these duties," he says, "had not the weight of a feather on the moral habits of his parishioners." And doubtless the same honesty would extort the same confession from every minister who neglects to preach plainly and fully the peculiar doctrines of the gospel. These are the springs of a holy life, and without inculcating them it is vain to think of engaging men in the practice of holiness.—Christian duties are founded on christian doctrines; and no one practises the former, who does not understand the latter. The reason is obvious: a knowledge of these doctrines is necessary, to supply the motives to a good life, and to inspire in us the principles of obedience. Where peo-

ple are not instructed in the peculiar doctrines of the gospel, we do not expect to find the devoted, active disciples of Christ.

5. Instructive preaching is the appointed means of saving souls. God has set his seal to this kind of preaching by following it with his blessing. Wherever the doctrines of grace are clearly preached, sinners are converted, churches are built up, and religion enthroned in the heart, spreads around her the charms of a moral reformation. But upon preaching that excludes, or partially exhibits these doctrines, God sets his mark of disapprobation, by withholding the influences of his Spirit. Wherever the peculiar truths of the gospel are denied or perverted, we witness no revivals of religion; we hear not the anxious inquiry, what shall we do to be saved; but dwindling churches, and worldly minded professors, and careless sinners, shew us that God frowns upon a ministry that does not instruct men in the distinguishing doctrines of his word. H. I.

To the Editor of the Christian Spectator.

SIR,

IF you think the following thoughts, which have occurred to me, in contemplating a particular fact, in the history of the early establishment of christianity, are worthy of a place in your magazine, you are at liberty to insert them. The fact to which I refer is, that our Lord in his commission to his disciples, to preach the gospel, directed them to "begin at Jerusalem."* If I do not mistake, this single circumstance furnishes an argument for the divinity of our religion, which infidelity never has been, and never will be able to set aside.

Jerusalem had been distinguished as the theatre, both of our Lord's ministry, and sufferings. The visits which he had made in that city, and the frequent exhibitions which had been witnessed of his divine wisdom, and power, had given an op-

portunity of subjecting his claims to the Messiahship, to the most rigorous examination. But particularly, it was in and about the city of Jerusalem, that those wonderful facts were exhibited, which are most vitally incorporated with the evidence of our religion. It was here that he had been arrested by a band of ruffians, headed by his own treacherous disciple. It was here that the judiciary process, which resulted in his condemnation, had been conducted. Many thousands of the inhabitants, probably, could testify that they had witnessed his dying struggle on the cross. The magistrates of the city, had taken every precaution, which the most rigid policy could dictate, for the security of the body, after it was laid in the tomb. But after all, death could not retain his prisoner. At the appointed time, Jesus came forth, and proclaimed by his resurrection, the noblest victory that was ever gained in the universe. Let it be remembered that this was the great cardinal fact, by which his claims to a divine mission were to be tested: of course, every possible motive existed for the magistracy to exert their utmost vigilance, in preventing a fraudulent removal of the body, as well as for detecting, and exposing any subsequent imposture. And accordingly we find that the best account which they have ever been able to give of the transaction, was the foolish story, the guard was bribed to tell, that while they slept by night, the disciples came and stole the body away.

In the city of Jerusalem, then, there was the best opportunity for examining the alleged facts, upon which the claims of the gospel rested. It required nothing more than the common exercise of their senses, to determine that the person whom they saw upon the cross, was actually dead, and though his appearance after his resurrection was not equally public, yet the evidence of the fact, must have been perfectly accessible. In short, all the facts upon which the religion of Jesus rests, were within

* Luke xxiv, 47.

the sphere of every man's investigation. Now who does not see, that our Saviour, in directing his disciples to begin their ministry at Jerusalem, fearlessly puts his religion to a test, which nothing but truth could stand? If it had been only a system of imposture, and if the facts upon which its pretensions were founded had no existence, can we believe, that its very first triumphs would have been exhibited, where its claims might have been most easily disproved? If the christian religion had not been true, is it not in opposition to what we know of human nature, that its author should have directed his disciples to a city, where every man they met, might face them with evidence, that they were going about to propagate a deception? Had Jesus Christ been an impostor, he would have been found, like other impostors, artfully insinuating himself into public notice, and instead of exposing his claims to a free examination, would have retired into some obscure place, where he might have successfully practised upon the credulity of the ignorant. But such was not the conduct of Jesus.—He shrunk not from subjecting his religion, even in its infancy, to a trial which, if it had not been divine, must have crushed it forever. And what was the consequence of this command which he gave to his disciples? They went to Jerusalem; and in a few days we hear of their preaching repentance and remission of sins, in the name of Jesus of Nazareth; nay, we find the inconstant Peter, the disciple, who but a few days before, had profanely denied his master, standing up with all the intrepidity of a martyr, and charging upon his audience the guilt of murdering the Lord of glory. And what was the effect of this introductory sermon? The apostle tells us that “when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do? And the same day, there were added unto them about three thousand souls.”

Here then is a fact, to which we

venture to assert, no parallel, can be found in the annals of imposture, and which we challenge the infidel to account for, if he can, without admitting the divinity of our religion. Admit for a moment that christianity had been an imposture: suppose the body of Jesus, at that hour, to have been mouldering in the grave: conceive of a few unlettered Jewish peasants, men of unpolished manners, and little acquainted with the world, going into the city of Jerusalem, and claiming to be the disciples of this crucified Jew: conceive of them, standing up in the presence of an immense audience, and with an air of authority, accusing them of the murder of their master, and appealing to the testimony of their senses, for the proof of his resurrection: and conceive still further, that three thousand of this assembly, should be so deeply impressed with a story which they must have known to be false, that in spite of all the reproach, and contempt, which were attached to a christian profession, they should cheerfully sacrifice all for the sake of encouraging, and aiding this gross imposture. Where were the principles of human nature, ever known to operate in this strange and contradictory manner? And yet, this is a phenomenon, of which infidelity, unfriendly as she is to the doctrine of miracles, is bound to give us a solution.

It may perhaps be inquired, if the facts on which our religion is established, really took place in this public manner, why did not the whole city of Jerusalem instantly flock to the christian standard? How was it possible for so many to resist the palpable testimony of sense; and how can we suppose that *any* should have persevered in a mistake, amidst such a mighty blaze of evidence. The answer is easy: The admission of the claims of Jesus to the Messiahship, would have involved the most painful and humiliating sacrifices. It would have been to abandon schemes of national greatness, which had been fostered by the prejudices of ages. It

would have blasted and buried those fond hopes of temporal dominion, which had been so early planted in their bosoms, and propagated through so many successive generations. It would have been a practical acknowledgment that they had imbrued their hands in the blood of the Son of God. Their rejection of the gospel, therefore, admitting it to be true, is far from being irreconcilable with the operation of depraved principles.—But on the supposition that it was false, not the shadow of a reason can be given for its effecting a single conversion. It supposes that the person who is the subject of it should violate the known principles of human nature; and should voluntarily engage in propagating an imposture, which could procure for him nothing but disgrace and wretchedness, in this world, and eternal misery in the next.

It is manifest, then, that our Lord, in directing his disciples to Jerusalem, as the field of their first ministrations, has given to the christian an illustrious evidence of the truth of his religion. It was a virtual challenge to Pilate, to the chief priests and scribes, and elders, and all the magistracy of the city, to his enemies, and murderers, to bring forth their strong reasons to prove christianity an imposture: and the fact that they have not done it, is a conclusive proof that Jesus is the Son of God, and that the religion of the gospel came down from heaven. Let the christian contemplate this fact, and admire the wisdom and goodness of God. Let the infidel contemplate it, and break away from his miserable delusions.—Let him come to the light of his own reason, that his infidelity may be re-proved. Let him resign the cheerless hope of annihilation, for the animating prospect of immortality.

OMICRON.

To the Editor of the Christian Spectator.

SIR,

THE Missions which have lately left this country for the Holy Land,

and the Sandwich Islands, have excited much interest in the community. Perhaps a few remarks on the present condition of these parts of the world may not be unacceptable to some of your readers who have not attended particularly to the accounts already before the public. I send you a brief view of the situation of Jerusalem and Bethlehem, which has been collected from the writings of late travellers; and if this should be inserted, an account of the Sandwich Islands may be given in a future number.

C. Y.

After the destruction of the city of Jerusalem by Titus, it was rebuilt by the Emperor Adrian, A. D. 134. He erected a temple to Jupiter Capitolinus on the ruins of the Jewish Temple, and placed a marble hog, an animal detested by the Jews, at the south part of the city towards Bethlehem. These profanations excited an insurrection among the Jews, and the emperor ordered the city to be destroyed, but afterwards rebuilt it and called it Celia. The Jews were forbidden under the severest penalties, to approach, or even look at the city, though the Christians were permitted to inhabit it. Helena, the mother of the Emperor Constantine, visited the Holy Land, and erected churches over most of the celebrated spots where miracles, or other remarkable events had taken place. Multitudes of Christians crowded thither to obtain reliques, and pay their devotions. In the seventh century, Jerusalem was taken by the Persians under Cosroes, but was soon restored. Near the middle of the seventh century it fell into the hands of the Saracens; from them was taken by the Turks in the year A. D. 868, and after a variety of changes was restored to the Christians in the year 1099, by the Europeans under Godfrey. They kept possession of it about 90 years, when it again reverted to the Infidels, and finally to the Turks, who now hold the government of the country. Since its first foundation the city has been

taken and pillaged *seventeen* times. "Jerusalem is now comprehended in the pachalick of Damascus." The Governor is appointed by the Pacha of Damascus, but is in a measure independent; for the difficulties in the communication between the two cities, arising from the intervening mountains, and the Arabs who infest the deserts, prevent the inhabitants from making their complaints when they are oppressed. Hence the *Governors* are *tyrannical*, and by a delegation of authority common in Turkey, the *inferior officers* often possess the power over property and life. "Thus executions are multiplied in every town of Judea. The only thing ever heard of in this country, the only justice ever thought of, is: "*Let him pay ten, twenty, thirty purses—Give him five hundred strokes of the bastinado—Cut off his head.*" So far from expecting relief from the Pacha of Damascus, are the people, that his coming among them is dreaded even more than the oppressions of his substitutes. Like the thief "he cometh but to plunder, to kill and to destroy." The people at his approach shut their shops, conceal themselves in their cellars, or withdraw to the mountains. Under various pretexts he contrives to strip them of their property, and resistance is sure destruction. The Turks seize upon the effects of the inhabitants, and as a late traveller observes, the shops contain few articles exposed to sale, lest they should allure the notice of these marauders. The same traveller, after mentioning the misery which appeared every where about Nazareth, and the heavy exactions from the inhabitants, which many, unable to pay, were forced to leave their native land, observes that "a party of troops were encamped about the place, ready to *seize* even the semblance of a harvest which might be collected from all the neighbouring district." But oppression from the Turks, is not all the inhabitants have to endure. The country is infested by wandering Arabs who plunder and destroy whatever they

please; for the troops of the governor of Jerusalem are so few in number, that the Arabs may be said to be the real masters. Clarke mentions that it is not safe to ascend the Mount of Olives, in the neighborhood of Jerusalem, without a strong escort. These Arabs also render the intercourse between Jerusalem and Bethlehem, and a visit to the dead sea, a little distance to the S. E. extremely hazardous. The inhabitants are of various religions, and it is said earnestly desire a change of their government; and would gladly unite in the supplication that Mohammedan delusion might vanish from the earth. "Whether the armies of France, or the fleets of England, portend the approaching overthrow of the Turkish empire, the universal church of Syria, however disturbed and divided by sects, Armenians, Georgians, Greeks, Abyssinians, Copts, Nestorians, Catholics, Syrians, Druses, Maronites, together with all distinctions of Jewish worshippers, Samaritans, Katites, Rabinists, are ready to bestow upon them their praises and their blessings."

Modern Jerusalem contains about 27000 inhabitants, and occupies nearly the same ground as the ancient city. It is surrounded by walls 2 1-2 miles in circumference, whereas formerly they were nearly 3 1-2 in circumference. *Calvary*, which was just without the limits of the old city, is now included within its walls; while Sion, formerly within the walls, is now excluded. It perhaps, should be remarked here, that there is some dispute respecting the locality of Calvary; Clarke placing it in a different part of the city, from most other travellers. The best view of the City, is from the Mount of Olives, (the same from which Christ viewed Jerusalem, when he wept over it,) which lies about a mile east of the city, and is separated from it, by the brook Cedron. "When seen from this Mount, Jerusalem presents an inclined plain, descending from west to east. An embattled wall, fortified with towers, and a Gothic castle encompasses

the city. The houses of Jerusalem, are heavy square masses, very low, without chimnies or windows: (Clarke says, "the *lower* stories have *no windows*, and *those above* are *latticed*;) they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, and the summit of a few cypresses break the uniformity of the plan." The streets are crooked, narrow, unpaved and lonely; and canvass stretched from house to house increases the gloom. The inhabitants of various nations live in separate streets; the Jews occupy a part of the city in which are the shambles, and are treated with much indignity. They are servants in their own land.

The most common language is said to be the Arabic, though many others are spoken. There are several convents in the city, belonging to different orders, some to the Greek and others to the Latin, or catholic Christians. According to some, these convents are supported by contributions from the pilgrims who resort thither, and from the aid of Christians in parts of Europe, while others represent them to have large funds of their own. Pilgrims while in the city, reside in these convents. On the site of the old temple is the magnificent mosque of Omar, into which Christians are forbidden to enter.

From the remarks already made it will appear that the religion of the inhabitants is very different; and there are many sects of the same general religion. "The inhabitants of Galilee and the Holy Land are as often Christians as they are Mohammedans; indeed, they sometimes consider themselves equally followers of Mohammed and Christ. The Druses worship Jonas, the Prophets and Mohammed; have Pagan rites, and offer their highest adoration to a calf. The inhabitants of Saphoury are generally Maronites; those of Nazareth are Greeks, Maronites and Catholics.—*In Jerusalem there are sects of every*

denomination, and perhaps, of almost every religion upon earth. As to those who call themselves *Christians*, in opposition to *Moslems*, we found them divided into sects, with whose distinction we were often unacquainted. It is said there are no Lutherans; and if we add, that, under the name of Christianity, every degrading superstition and profane rite, equally remote from the enlightened tenets of the Gospel, and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. *The pure gospel of Christ is almost as little known in the Holy Land as in California, or New Holland.* A series of legendary traditions, mingled with remains of Judaism, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of Christianity in the land of Canaan, we must look for that period, when "the desert shall blossom as the rose, and the wilderness become a fruitful field." I will add nothing to this long quotation from Clarke, but the remark that the inhabitants of the Holy Land are very superstitious; with two or three facts in illustration, from the same author. "The Franciscan friars belonging to the convent of Nazareth had been compelled to surround their altars, with an additional fencing, in order to prevent persons infected with the plague, (then raging in the town,) from seeking a miraculous cure, by rubbing their bodies with the hangings of the sanctuary, for many of those unhappy patients believed themselves secure from the moment they were brought within the walls of this building although in the last stages of the disorder." "In addition to this penance we were serenaded until four o'clock in the morning, by the constant ringing of a chapel bell, as a charm against the plague."

Among a people of this description, what the reception of our Missionaries will be, we cannot con-
 jecture.

ture; much less can we venture to predict. As they reach the mountains which overhang the city, those places which once witnessed the preaching of Christ and his Apostles, may echo again, "Blessed is he that cometh in the name of the Lord." "How beautiful upon *the mountains* are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth." Or these servants of God may find from their own experience the propriety of the appellation given by Christ to Jerusalem, "Thou that killest the prophets, and stonest them that *are sent unto thee*." If not received into this city, they propose to establish themselves in *Bethlehem*, which is a town six miles south of Jerusalem, containing according to Volney, six hundred men capable of bearing arms. The same general observations which have been made concerning the other parts of the Holy Land are applicable to this. "The manufacture of beads and crucifixes, which supports so many of the inhabitants of Jerusalem, also maintains those of Bethlehem; but the latter claim the exclusive privilege of marking the limbs of pilgrims, by means of gun-powder, with crosses, stars and monograms."

"The town is situated on the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the Monastery erected over the cave of the Nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The Turks use the Monastery, when they travel this way, as they would a common caravansary; neither is the sanctuary more polluted by the presence of these Moslems, than by a set of men whose grovelling understandings have sunk so low, as to vilify the sacred name of Christianity, by the grossest outrages upon human intellect." "In the pavement of the church, a hole, formerly used to carry off water, is ex-

hibited as the place where the star fell, and sunk into the earth, after conducting the Magi to the cave of the Nativity." They still pretend to show the tomb of St. Jerome, whose reliques were long since carried to Rome, and many other curiosities equally spurious.

Such in general is the character and situation of the people whom our countrymen have undertaken to enlighten. May we not hail this mission with feelings of peculiar joy? May we not hope that the "time of the Gentiles is nearly fulfilled," and that "Jerusalem shall not much longer be trodden under the foot" of Mohammedan intolerance?

The *Crusaders* sought to redeem this land from the power of its oppressors by the sword of man; may we not hope that the Missionaries will recover it by the "sword of the Spirit," and unite it to the everlasting kingdom of Jesus? *Pilgrims* have visited this land for reliques, and returned loaded with those things "which cannot profit;" may we not hope that henceforth they will return laden "with the fullness of the blessings of the gospel of peace," and relate to their countrymen "glorious things of the city of God?" *Infidels* have wandered to this land after weapons to overthrow Christianity; may we not hope, though much has already been done to elucidate the scriptures by references to the manners and customs of the East, to the situation of places, and to natural scenery, that the obstacles which *travellers* have met in their researches, will vanish; and that the Christian armoury, may be enriched by those weapons which have hitherto been lost to our cause from the suspicion of the Turk, and the rapacity of the Arab?

For the Christian Spectator.

LETTER V.

MY DEAR J—.

THE instruction communicated in these schools, has not terminated its effects at the illumination of the un-

derstanding: but shed a redeeming influence over the hearts also of the pupils.

The Scriptures are the chief subject of study in the Sabbath Schools. They are taught in various modes adapted to the capacity of the learners. The simplest is that of reading, usually accompanied with explanatory and practical remarks from the teacher.

A reformation of their manners and morals, has almost universally become obvious, soon after their introduction. The vulgar and clownish, have acquired a decorum of behaviour; the swearer has abandoned his profanity; the liar his equivocation and falsehood; the thief his larceny. Taught the guilt of these practices, and subjected to reproof for them when they are discovered, they have learned to view them with abhorrence, and to dread their consequences.

Their odious passions are also checked and subdued. They catch the mild and benignant spirit of their teachers; and imitate their example. Those, who were at first impatient of controul, become submissive and docile; and the irritable and impetuous, gain the dominion of their passions. They are, almost without exception, inspired with respect for divine things. They acquire greater reverence for God. He becomes the object of habitual thought and regard. They learn that they are continually in his presence, and subjected to his notice, that his goodness confers all their blessings, and that he will hereafter require an account of their conduct.

Were this the only moral influence exerted by this Institution, it is so extensive and so important, that it is sufficient to elevate it above most, to which the present age has given birth. It can however, boast of more glorious achievements.

God has chosen to make the instruction given in Sabbath Schools, the illustrious instrument, of converting many sinners from the error of their ways, and saving their souls from death. No other, if you except

the ministry of the Gospel, has been signalized by so great success. It appears from the Report of the New York Female Union Society, that during the first year after its organization, twenty-four of the scholars made a profession of religion, being to the whole number who attended, nearly in the proportion of 1 to 120; and many others, by their seriousness, gave reason for the hope, that they were not far from the Kingdom of God. Other schools have been similarly blessed. Of the subjects of this grace, several have fallen asleep in Jesus, and given in their last hours, satisfactory evidence of the genuineness of their piety.

Of those, which have come to my knowledge, I subjoin an account of one lately communicated by a friend, in the following letter.

“ MY DEAR FRIEND,

I cannot give a better proof of the success of our Sunday School, and the encouragement which we have to persevere in its support, than by detailing the following facts.

One of our most interesting scholars, has gone to those eternal retributions, for which we have attempted to prepare him; cheered with the hope of heaven; and giving consolatory evidence of his preparation for it. He was a youth of fourteen, of a vigorous understanding, and amiable, though somewhat ardent, temperament. His parents, indigent, and obscure, had done little more for the improvement of his mind, than to teach him to read and write; or for the formation of his morals, than to withhold him from the grosser vices. He entered the school, eighteen months since, and soon attracted the attention of his instructor, by his assiduity, a superior discernment, and a disposition to trace the relations of truth to conduct. No indication of remarkable seriousness, however, was observed, until near the close of the first year; when he was noticed to be uniformly solemn, and often deeply affected, as the teacher addressed his

class, concerning their alienation from God, and the necessity of piety in order to salvation. On this discovery, these topics of conversation, were more frequently introduced, and though not directly applied to him, more nearly adjusted to his state of feeling. His seriousness daily increased; he was often seen struggling to suppress his emotions, and to hide from the view of his companions the tear, that stole from his eye. His instructor soon availed himself of an opportunity to converse with him privately, and found him penetrated with a deep sense of his guilt, and solicitude for his salvation. These conversations were frequently resumed; and other means employed for his aid. His conviction of his sinfulness, daily increased, and at length, terminated in submission to the Saviour, and in the consolations of his grace.

During several subsequent months, he continued to attend the school, and confirmed by his deportment, the conviction, that he had indeed passed from darkness to light, and from the power of Satan to God,—when he was seized with the illness, which terminated his life.

During his sickness, which lasted several weeks, his, and the other teachers of the school, often visited him to confirm his piety, and aid his preparation for death. His disorder, making no encroachment on his intellectual faculties, and his slow advances to the tomb, enabled him carefully to investigate his heart, and explore the foundations of his hope. These researches, assisted by the conversation and prayers of his friends, resulted in the confirmation of his faith and joy.

I visited him on the day of his decease, in company with his teacher, and heard his last conversation with his friends. He retained his mental vigour, and tranquility. The bitterness of death, seemed to have past away, and made it more an hour of pleasure, than of suffering—of fruition, than of hope. After some conversation, he took the hand of his instructor and said, (not in this language, but

to this effect)—‘My dear benefactor, I little foresaw, when I entered your school, the infinite effects, which were to result from it. I was then afar off, without hope, and without God in the world; but now, I am brought nigh, by the blood of Christ; I was deplorably ignorant of religion; I now possess its ineffable consolations. God has made you the instrument of accomplishing this happy change. I owe it to your assiduous instruction, to your affectionate expostulations, rendered efficacious by the Spirit of Grace, that I am plucked as a brand from the burning, and enjoy the peace and hope of this hour. Without your interposition, it had been an hour of anguish, and despair—and while I adore God, to whom the glory is due, and hope ever to celebrate His grace toward me, I feel no common degree of affection for you. Will it gratify you to know that I have long felt toward you, the liveliest gratitude, and delighted to invoke on you the blessings of the Redeemer? I rejoice in the assurance that he will reward you in his Kingdom, and pray that he may also give you others of the school, as crowns of your rejoicing.’ He then bade an affectionate adieu to his parents and relations, speaking of their kindness, endeavouring to mitigate their grief, and reminding them of the worth of piety, and the importance of their possessing it. A short time after our retiring, he expired.

I have not often witnessed so affecting a scene, nor felt, by discovering the close connection between efforts to do good and their happy effects, so forcible encouragement to labour in the work of beneficence. Had no other good resulted from the institution of this school, the joy which the happy death of this youth has afforded us, is enough to repay us a thousand times for all our solicitude and toil.”

Nor is the blessing confined to the scholars—it has in several instances extended to their friends and associates. The parent is struck with the eagerness of his children to acquire sacred knowledge, and its surprising

influence on their conduct. He sees them laboring to gain instruction, which he had refused to give, and obeying precepts which he is accustomed to neglect. He sees himself to have been guilty in contemning those blessings, and withholding them from his offspring. A pang of remorse convulses his bosom. The voice of conscience and of the Redeemer, concur in urging him to search the scriptures, and attend to those things which relate to his peace. As he daily revolves these subjects, new arrows of conviction penetrate his heart. His solicitude and sorrow swell, till he is forced to search the neglected volume for relief. It becomes a light to his feet; and makes him wise unto salvation. He lives to rejoice in its promises, to fulfil its requisitions, and to bear his children to the altar and consecrate them to God, with thanksgivings for their instrumentality in leading him from the shadow of death.

I have before alluded to the improvement in knowledge, and the cultivation of amiable dispositions and habits, which the teachers derive from their benevolent employment. Many of them also, trace to their connection with this institution, the acquisition of infinitely greater blessings. It is believed that few means have been employed by God which have aroused from indifference to piety, so great a proportion of those to whom they were addressed. This has long been observed as one of the most striking features of the institution in England, and obtained so much notoriety, that vacancies in the school are eagerly sought for their children, by parents, who desire their sanctification.

Nor has this effect been less obvious in some parts of this country, where the schools have been judiciously conducted, particularly in New-York. At the first anniversary of the "Female Union" of that city, it was announced, that of the teachers, who, on entering the schools, were non-professors, and who, it is

believed, were a minority of the whole number, forty-five had, during the year, made a public profession of religion; and since the introduction of the schools into the city, a single church has received about thirty of the instructors into its communion.

The truths which they have attempted to inculcate and enforce on the ignorant and careless, the Spirit has caused to penetrate their own hearts; and the blessings have been poured into their own bosoms, which they endeavoured to bestow on others. In producing this happy effect, through the divine blessing, their weekly association for social prayer, is, as well as the act of instructing, an important mean. It is the object of these meetings to implore the divine blessing on their attempts to enlighten and reform their pupils, and to invoke on them the sanctifying influences of the Spirit. Many considerations will obviously concur on those occasions, to impress their minds, and urge the reflection that they personally need, as much as the objects of their benefaction, those blessings, in order to happiness and safety.

Beside these happy effects, which this institution has achieved, it has given birth to a species of charity, not contemplated at its organization, and which merits some degree of notice.

Many parents withheld their children from the schools, at their commencement, from inability to furnish them with decent and comfortable dress; and the clothes of many who attended, were so tattered and uncleanly, as greatly to annoy the instructors. Associations were immediately formed to remove this evil, and the benefactions of the community soon supplied the means, while societies of ladies were instituted to prepare garments for the children; and all who needed, were furnished with neat and comfortable dresses.— This charity being an immediate and palpable good, added greatly, in the view both of parents and children, to

the advantages of a connection with the schools, and rapidly augmented the number of scholars. These gifts, concurring with the injunctions of the teachers, contributed greatly to the cleanliness of the children; and thence to the promotion of their health, and the formation of habits of decency and neatness: and many were relieved from much suffering, during the inclement season, to which their indigence must otherwise have subjected them.

In consequence also of the search for scholars, and intercourse with them, a much better knowledge has been gained, by the instructors, of the condition and character of the poor; and many more efforts been made to aid them, both by benefactions and advice.

Such are the varied and benignant effects produced by the Sunday School Institution. Either of them contemplated singly, whether the prevention of vice and immorality, the instruction of the ignorant, the reformation of their manners and morals, the alleviation of their indigence, and the sanctification of many, gives the institution a claim to the admiration, respect, and patronage of all the wise and good; and combined, they entitle it to be ranked among the most splendid, which human benevolence has ever reared, to succour

the miseries, and repair the desolation, scattered by sin, over the world.

These schools have imparted to many the choicest blessings, which cheer their existence here; and many celebrate them, as the august instrument of conducting them beyond the reach of misery and danger, to that inheritance, which is incorruptible, undefiled, and that fadeth not away.

Every day multiplies the proofs of their worth, and witnesses new triumphs of the benevolence which gave them birth. And while these splendid achievements furnish to their founders and patrons, cause of joy and gratulation, their rapid extension inspires the hope, that no long period shall elapse, before they shall have extended their redeeming influence wherever ignorance needs instruction, or wretchedness a solace; and in every section of our country, "cause the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."

Accept, my dear J——, these Letters, which I now close, as a proof of my desire to contribute to your improvement and happiness. If their perusal shall yield you that instruction and pleasure, which I have wished to impart, it will afford the highest gratification to

Yours, &c.

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Review of New Publications.

An Essay on the existence of a Supreme Creator, possessed of infinite power, wisdom and goodness; containing also, the refutation, from reason and revelation, of the objections urged against his wisdom and goodness; and deducing from the whole subject the most important practical inferences.—
By William Laurence Brown, D. D. Principal of Marischal College, and University of Aber-

deen, &c. &c. Aberdeen, D. Chalmers & Co.

(Concluded from p. 421.)

In his second Book, our author proceeds to the consideration of the divine Attributes. The natural perfections of God he passes over with brevity; and reserves his strength for that difficult and much controverted point in Natural Theology,

the divine *goodness*. Before attempting any analysis of Dr. Brown's views on this subject, we wish to call the attention of our readers to a few general remarks, concerning the manner in which it has been treated by the greater part of those writers on Natural Theology, whose works have fallen under our inspection.

To those who have always been accustomed to view the moral perfections of the Deity through the medium of revelation, it is extremely difficult to assume the character of an enlightened heathen, and to exhibit evidence precisely as it stands before the eye of unassisted reason. Many of those writers who profess to give us the decisions of reason, concerning the doctrines of Theology, while they direct one eye to the volume of Nature, seem to us to throw the other askance upon the volume of Revelation. They are not satisfied with finding in the one a doubtful response, or perhaps total silence, on points which the other has disclosed in characters of light. Their constant aim seems to be, to identify the language of both. Whether it is productive of any important advantage, at the present period, to attempt an entire separation between the provinces of reason and revelation, and to build a system of theology or of morals upon the basis of the former alone, may admit of a question. But if it be of any importance that the religion of nature should be separated from that of revelation at all, it is of equal importance that the separation should be made with fidelity. However desirable it may appear that the light of nature should furnish evidence in favour of every doctrine of revelation, if it be a fact that the works of creation, viewed by themselves, leave us in a state of perplexity and doubt concerning the moral perfections of their Author, let us sacrifice our wishes at the shrine of truth, and have the courage to perceive and avow it.

It is an unwelcome task to attempt to weaken the confidence of others in reasonings which they wish to con-

sider as valid, especially when these reasonings are employed in support of a doctrine, which involves considerations of the highest practical moment. But the sacred regard we owe to truth requires us to make several strictures on the mode in which the argument for the benevolence of God, *considered merely as a doctrine of natural religion*, has been frequently conducted.

1. We are obliged to lay aside the argument for the benevolence of God from the *necessity* of his nature, for reasons which have been sufficiently enlarged on in a former number.

2. Much stress is placed by many on the inference from the *natural* to the *moral* perfections of God. The mode in which the connexion is attempted to be made out, is briefly the following. "A being of boundless knowledge can with perfect ease contrive that scheme of providence which will on the whole be the best possible. A being of infinite power can with equal ease carry this scheme into effect. The happiness of the Deity must depend on his employing his power to execute what his wisdom decides to be best; for uneasiness and remorse would be the inevitable attendants of the least deviation. But he cannot but pursue his own happiness; therefore the conclusion is unavoidable that he always does what is best; or in other words, that he is a being of perfect moral rectitude." This argument is peculiarly simple, and seems to promise nothing less than demonstrative certainty. On these accounts, we have often surveyed it attentively, with the hope of finding it satisfactory. Whether it be really conclusive or not, it is not unnatural that it should be considered so, by the majority of those who enjoy the light of revelation. The attribute of goodness is so closely associated with those of power and knowledge, in all the conceptions they have been taught from infancy to form of the divine character, that the attempt to separate them, even in imagination, shocks them as impious;

and most men do not discriminate very accurately between those ideas which are linked together by early association, and those which are decided to be inseparable by reason. To this class of our readers, we take this occasion to apologize, if we should be driven to the occasional employment of language, which may seem to them to border on irreverence. The necessity of employing such language arises from the limited nature of our faculties. The human mind cannot grasp every part of a subject so vast at once. The different perfections of God must be examined in succession; some parts of his character must be viewed abstractedly from others; and suppositions must be made, which, if false and even impious, cannot be logically presumed to be such, till they have been stated and examined.

The only difficulty which we find in the reasoning sketched above, is in the last step. Is it clear that a being of infinite power and knowledge must necessarily pursue his own highest happiness? Had not experience proved the contrary, we should have applied the same reasoning to finite beings. The prince of darkness, while he retained his first estate, could not but have felt happiness to be preferable to misery. He perfectly knew that his happiness consisted in pursuing the path of rectitude. Yet he voluntarily deserted it, and chose to become a sinful, miserable being. The depravity of the human race is not owing to any want of knowledge that virtue is the road to happiness, or to any want of power to pursue it. Strange and absurd as it might appear, malignant passions are indulged at the very moment that they are felt to render their possessor miserable. Now if knowledge and power as adequate to the security of happiness as those of an angel, do not ensure the uniform pursuit of it; if, in short, among finite beings, we find no *approximation* towards rectitude of character, as we rise in the scale of intellect, where shall we fix the point

at which moral perfection must necessarily commence? It is true that *certain forms* of malevolence imply in their nature a state of dependence, and can be found only in conjunction with natural imperfection. The passion of *envy*, for example, could scarcely be cherished by a being who had every possible source of happiness at his command. *Ambition* or *jealousy* could never rankle in the bosom of one who was without a rival in the universe. But do any powers of intellect, however exalted, or does any condition, however independent, necessarily exclude an *original propensity* to communicate misery?

The immutability of God may be thought to impair the force of the considerations just stated. We admit that it would be incorrect to extend any inference from a finite to an infinite being, concerning what has its sole foundation in the mutability of the former. The moral character which God now possesses, in virtue of his immutability, he must always possess. But the question still recurs: What is there in the possession of infinite power and knowledge, which renders *absurd* the supposition, that the being thus endowed may possess an original and *immutable* propensity, either to produce unmingled evil, or to make a capricious and arbitrary distribution of evil and good, among the creatures of his power?

We have stated a difficulty which we cannot but feel; and which we know to have been felt by some of the most able and pious divines in our country. We shall be pleased if it can be fairly shewn to be nugatory.

3. In arguing for the goodness of God, from the marks of contrivance which exist in the animal world, sufficient care is not always taken to distinguish between those which are gratuitous sources of pleasure, and those which are necessary to the continued existence of the individual. This distinction is recognized by Dr. Paley; and is described by him with his usual felicity. "The capacities," he observes, "which, according to the es-

established course of nature are *necessary* to the support or preservation of an animal, however manifestly they may be the result of an organization contrived for that purpose, can only be deemed an act, or a part of the same will, as that which decreed the existence of the animal itself; because whether the creation proceeded from a benevolent or a malevolent being, these capacities must have been given, if the animal existed at all.—Animal propensities, therefore, which fall under this description, do not strictly prove the goodness of God. They may prove the existence of the Deity: they may prove a high degree of power and intelligence; but *they do not prove his goodness*; for as much as they must have been found in any creature which was capable of continuance, although it is possible to suppose that such a creation might have been produced by a being whose views rested upon misery.” It is not sufficient, therefore, to allege that “the eye is made to furnish us with the benefit of seeing, the ear of hearing, and the palate of tasting:” that “the organs of speech are mercifully intended for the purpose of articulation; the hands and the feet for their well known important uses:” that “our bodies possess a restoring power, by which disease is thrown off, and wounds are healed:”—for these and similar organizations are necessary to the continued existence of an individual, whether in a state of virtue and happiness, or of depravation and misery; whether created to answer the purposes of a benevolent, or those of a malevolent being.

4. A mode of replying to objections is often adopted, which appears to us faulty, in consequence of taking it for granted, that if the existing state of things were changed, another must take place which would leave the divine goodness in as great obscurity as before. The work of Dr. Chauncy on the Benevolence of God, and that part of Dr. Paley’s *Natural Theology* which treats of this attribute, abound in this kind of reasoning. It is said,

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for instance, that if no pain accompanied injuries done to our bodies, we should become negligent in providing the means for their preservation: that if men were not subject to death, the earth would be overrun with inhabitants, and the tyrants of antiquity would still live to harass the world: that if the lower classes of animals were not destroyed by each other, they must die a more painful and lingering death from disease. That the exclusion of the foregoing and other similar evils would be productive of greater ones, as things are actually constituted, we are not disposed to deny. But where, the heathen might ask, is the evidence that this *constitution* of things was necessary? Why might not the precaution necessary to the preservation of our bodies have been secured, by connecting the exercise of it with positive pleasure? Why were the tyrants of antiquity ever raised up? Why are animals that are incapable of guilt, so constituted as to suffer pain at all, from the decays of nature? Much labour and ingenuity are employed by the class of writers just alluded to, in shewing the uses to which particular natural evils are made subservient, and the various modes in which one contributes to diminish another. But all their reasonings presuppose man to be a depraved being. They are such, in general, as would have no application to his primitive state of rectitude. Instead, therefore, of finally removing the difficulty, they only place it over to the account of moral evil, and give a more formidable character to the difficulties attending the existence of the latter.

5. The introduction of a future state, to solve the irregularities attending the allotments of providence in the present, appears objectionable. It is admitted on all hands, that the smiles of providence, in the present world, are far from being bestowed in accordance with the moral deserts of individuals. “But the present,” it is said, “is a period of probation. Vice is allowed to prosper, and virtue

is permitted to struggle with adversity, as a means of trial, and development of character. In the future world, these irregularities will disappear: virtue and vice will each meet with its full and proper retribution." The supposition of a future state is made in order to vindicate the justice of God. But it virtually presupposes his justice. If God is a just being, the irregularities of the present state may be properly employed to prove the existence of a future one.* But if he is not just, what evidence can these irregularities furnish, that they will be rectified hereafter? The author of the *Analogy of Nature* has resorted to analogical reasoning to render it credible that the present state may be merely introductory to another; but the proper and direct inference from analogy is, that if there be a future state, its allotments will be marked with the same irregularities with those of the present. Admitting, however, the reality of a future state, and one of strict retribution: as moral evil confessedly preponderates in the present world, so natural evil ought to preponderate in the next. This state of things, however it might vindicate the retributive justice of God, would leave his benevolence in as much obscurity as ever: for benevolence, so far as we can perceive, can never require the adoption of a scheme of providence, comprising a greater aggregate of evil than of good.

6. We are not satisfied with the attempt to charge all the difficulties in which the subject of divine benevolence is involved, to human ignorance. Many are ready to admit, that much of what we observe in the world around us, is widely different from what *we* should have pronounced the best possible scheme: but it would be the height of arrogance and impiety, they add, for so short sighted a creature as man to set up his own

* The necessity of a future state, supposing the divine goodness proved, is ably argued by Dr. Clarke; *Ev. of Rev. Religion*, Prop. vi.

wisdom in opposition to that of his Creator, or to draw any inference unfavourable to his goodness from this minute portion of his works. But why do those who reason in this manner, never think of human ignorance and weakness, when arguing from the indications of *benevolence* in our part of the universe? Whenever an apparently useful contrivance, or a system of means calculated to promote virtue and happiness presents itself, they feel no hesitation in employing it to establish the benevolence of the Deity. They do not seem to reflect that partial good is, for aught we know, as compatible with the worst, as partial evil is, with the best possible system. We most cordially acquiesce in their views of human weakness. Man cannot be too deeply sensible of the imperfection of his powers, and the narrow limits of his vision; especially when engaged in surveying objects so vast as the perfections and designs of his Creator. All we contend for, is, that this consideration should be allowed equal weight on both sides of the question; and that if it disqualifies us to draw any inference unfavourable to the goodness of God from the existence of evil, it equally disqualifies us to infer his benevolence from the existence of an equal amount of good.

The true state of the question is this: does that part of the creation which the light of nature makes known, (for more than this, we have no right to take into the account,) accord with what a mind constituted like ours, would naturally expect, from a being of boundless goodness? In several very important particulars, we feel constrained to give this question a negative answer. What possible object can a being of this character propose to himself, in the existence of a whole race of beings, possessing the opposite character? Why has he so ordered events, that not a single being, endowed with sufficient powers to be capable of moral excellence, has ever escaped the contagion of guilt, and presented an object on which his

pure eye could rest with complacency? Why are war, famine, pestilence, and vice, allowed to make such havoc of human life and happiness? Why are so many of our race, on whom the gift of life has been bestowed, after a few hours, passed, it may be, in unremitted suffering, required to resign it? Why are the lower orders of sensitive beings, without sharing in the guilt, nevertheless subjected to the miseries of man? These, and a hundred other questions, could not fail to involve the mind of a heathen inquirer in the utmost perplexity. They would confound all his natural conceptions concerning the works of a benevolent being. Were he to survey the other side of the question, numberless facts would present themselves, equally repugnant to the idea of a malevolent Deity. He would find, that in the midst of human depravity man's happiness preponderates over his misery. His senses are the inlets of pleasures, not necessarily connected with their existence, nor essential to the continuance of his being. Although he is often externally prospered in the career of vice, his internal peace and genuine happiness are ordinarily best secured in the path of rectitude. Among the inferior orders of creation, the preponderance of happiness is, perhaps, still more striking than among the human race. Distracted by these contending appearances, we can scarcely wonder, that the great mass of men, who have been left to the decisions of unassisted reason, have finally settled into the belief of a mutable and imperfect Deity, or of one too elevated to interest himself in the concerns of his creatures, or of two opposite principles, the one the author of good, the other of evil.

In determining what a heathen might reasonably look for, in the works of a benevolent Deity, we readily concede two things. 1. He would have no right to demand that they should be more numerous than they are at present, that more worlds should have been created than actually exist, or that they should have been created

earlier. If these considerations can be urged against the existing system, they may be pushed, till we have filled all space with worlds, and carried back their existence to eternity.—

2. He would have no right to expect that all the inferior orders of beings, should be elevated to the same rank, and capacity for happiness, with the highest. Variety and subordination are elements which enter into our ideas of every perfect system. In short, he could not reasonably expect that infinite power should *exhaust* itself, either in respect to the extent, or the dignity, of its works. But we cannot perceive that it would be arrogance, in a creature of as limited views as man, to look for a great preponderance, both of virtue and happiness, in that part of a system modelled by perfect benevolence, which lay within his reach.

It is now time that we should return to our author. We feel it impossible to do strict justice to his direct argument for the goodness of God, either by abridging his language, or by quoting occasional paragraphs. To those who may read the third chapter of his second Book with attention, and compare it with the preceding remarks, it will be evident that he belongs to that class of writers, from whose views, in several respects, we feel obliged to dissent.

The course of reasoning, by which Dr. Brown, proceeds to obviate the difficulties, attendant on the existence of evil, is briefly the following. Metaphysical evil, or the evil of imperfection, is essential to the nature of created objects. Natural evil has its origin in moral evil; and moral evil could not be prevented without destroying free agency. The progress of the argument thus leads Dr. B. to introduce his views on the great question of liberty and necessity. Although a strenuous advocate for liberty, he maintains it in opposition to a species of necessity which, we presume, has had no advocate among the writers of modern times. "That is absolutely necessary," he observes,

"the contrary of which involves a contradiction, and can neither exist or coalesce in one idea." Hence "necessity and contingency, stand in direct opposition to each other. But this is not the case, in regard to certainty and contingency."—But none of the late advocates of necessity, so far as we know, have maintained it to involve a contradiction that our acts of will should be different from what they are. Priestley and the two Edwardses, are universally regarded as necessarians; but Priestley and the elder Edwards maintained no necessity as belonging to acts of will, but that with which every effect is dependent on its cause; while the younger Edwards seems willing to resolve it wholly into previous certainty. All modern necessarians inculcate the distinction between physical or absolute necessity, and that which is moral or philosophical. Dr. B. might therefore have saved himself the consequences of throwing the gauntlet, (at least, in appearance,) at those mighty champions of the doctrines of necessity, some of whom still live to vindicate them. Indeed, he himself afterwards recognizes the distinction between natural and moral necessity; and finally places the main point in controversy on nearly the same ground with Locke and his followers; viz. that man is free in regard to action, but not in regard to volition itself. "The genuine notion of liberty consists in the power of acting or abstaining from action. A free agent cannot choose whether he shall have volition or not."

In transferring his conclusions concerning human liberty to the subject of moral evil, Dr. B. appears to us to have taken an undue advantage of the ambiguity of the term *possibility*.—"It is the very definition of liberty that it is the power of electing among things different or contrary; between action, or rest; and in a moral sense, between virtue and vice. Remove, then, the *possibility* of vice, you also remove virtue; you destroy the essence of liberty. By demanding lib-

erty in created beings, without the *possibility* of corruption, we demand fire that shall not burn; water that is not liquid; and water without gravity. For, these qualities are not more closely connected with the substances last mentioned, than the *possibility* of error and vice is with liberty."—p. 314. Now we readily grant that in the *physical* sense, the possibility of a deviation from rectitude is inseparably connected with the possession of liberty, and this is as true of the Creator as of his creatures. But it is still true that finite agents may be placed by their Creator, in such circumstances as shall render their defection impossible in a *moral* point of view; and this, without the least infringement of their liberty. Such being the case, we maintain that human depravity is not the unavoidable result of human liberty *in any such sense* as to have the least influence on the question respecting the divine goodness. That Being whose providence extends to the minutest events, could have placed such a succession of motives before his creatures as should have rendered their perseverance in holiness absolutely certain, as a matter of fact; and if he has not done it, the existence of moral evil must have formed a part of his original plan. It is futile, therefore, in discussing the subject of divine benevolence, to attempt, as is often done, to lay out of the question those evils of which *man* is the author, as distinguished from those of which God is the author. But suppose it otherwise—suppose that guilt could not have been prevented without a temporary suspension of liberty; we can by no means assent to the idea that the suspension of liberty is a greater evil than the abuse of it, or that the permission of sin is in the view of reason essential to the best possible system. If the liability to fall into sin necessarily results from freedom of will, one would rather suppose that those occasional interpositions of divine power, which were necessary to check the rising irregularities of the

moral system, and prevent it from falling into disorder, would be the highest possible proofs of divine wisdom and goodness. Do not the very men who argue thus, believe that the spirit of God exerts an influence on the hearts of the virtuous, to purify their characters and check their propensities to evil? Do they regard this as a greater evil than the increased depravity which would result from their being left to themselves? Do those good men who hope that they are in some measure under the influence of the Holy Spirit, deprecate this influence, and complain of it as impairing their liberty to evil? But we are sensible that we have advanced upon ground where we can be regarded as employing only an argument *ad hominem*. We must return to the station of an enquirer who has no other guide than the light of nature.

Let us, then, make a second concession, and suppose that the suspension of freedom would be a greater evil than the permission of sin; there was another expedient which would have secured the exclusion of moral evil. God either foresaw that *all* his creatures would fall into sin and ruin, or that a part would fall, and the rest persevere in their original state of rectitude. If the former was foreseen, benevolence could not, so far as we can see, have required the creation of free agents. If the latter, it is at least conceivable that he might have refrained from creating those, who, if brought into existence, would abuse their liberty, and have formed in their stead, a race who should be exact duplicates, in every respect, of those whose persevering rectitude was foreseen. These two systems might have no knowledge of, or influence on each other, at least during the continuance of their respective periods of probation: and no one can doubt that, (without being liable to the objection of adding to the *number* of created agents,) they would involve a far greater aggregate of good than the mixed system first supposed. Per-

haps it may be thought that the non-creation of those whose fall was foreseen, would produce so great a change in the circumstances of the rest, that *their* perseverance in their primitive state would become uncertain. But this objection, whatever weight it may have in the minds of others, cannot be produced by those with whom we are now engaged; for it is a fundamental principle with them that the will is independent of the control of external circumstances.

All the labour and ingenuity which have been employed on the subject of human liberty, appear to us to leave that ancient question, *whence came evil?* precisely where they found it. The purposes for which a being of perfect goodness could have adopted a scheme of providence, so abounding in moral evil as that of which we form a part, must have been forever veiled from the view of the heathen world, and to the eye of reason, shrouded in impenetrable obscurity. So far as the distribution of *natural* good and evil is concerned in the discussion of this subject, the scale of evidence will probably be allowed by all to preponderate in favor of divine goodness. But concerning the *degree* in which the amount of happiness exceeds that of misery in the present world, a difference of opinion will exist among different observers, arising from their diversity of natural disposition, and the different objects for which the works of nature may be surveyed. A man of uncommon native cheerfulness, who is happy himself, will naturally believe all that lives and moves around him happy, while he has no positive evidence to the contrary. The animalculæ which are discovered sucking the juices of plants, are described by Dr. Paley as in "a state of intense gratification." The nimble motions of insects, and the frolics of the finny tribes, he considers as indications that "they are so happy that they know not what to do with themselves."—Another, who is less prompted by his native disposition to put the most

favourable construction on doubtful appearances, may look upon these same spectacles with some degree of scepticism, if not as to the fact, at least as to the degree of happiness which they indicate. Those who will compare the rest of Dr. Paley's remarks on the relative extent of happiness and misery in the world,* or the first chapter of Dr. Brown's second volume, with Dr. Young's "True estimate of human life," will perceive how different and even opposite views may be entertained on this subject, by men who are not deficient, either in piety, talents, or observation.

For ourselves, we think such a preponderance of natural good is visible in creation, that notwithstanding the formidable difficulties attending the prevalence of moral evil, the whole aggregate of evidence, presented to reason, must be considered as *leaning* towards the side of benevolence in the Creator. We must suppose that at least so great a presumption in its favour was attainable by the heathen, as to lay a proper foundation for their homage and gratitude. This seems to be the decided language of inspiration. "The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: because when they knew God, they glorified him not as God," &c. "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." If the heathen nations, referred to in these texts, were incapable of discovering even a probability in favour of a Creator possessing that benevolence which could alone entitle him to their homage and obedience, it is difficult to see how they could be "without excuse" in "not glorifying him as God."—But these passages do not require us to suppose, on the other hand, that

* Natural Theology, Chap. xxvi.

any thing more than a presumption in favour of the moral perfection of God, was discoverable by the light of nature. When St. Paul represents the "invisible things of God as clearly seen," he cannot intend that all the divine perfections are discoverable with *equal* clearness. He cannot intend that the unity of God is as clearly disclosed as his intelligence, or that the distinction of persons in the trinity is disclosed at all: he *may* not, therefore, intend that the attribute of goodness has any thing more than presumptive evidence in its favour, "from the things that are made."

The third Book of the work before us is devoted principally, to "the solution given by revelation, and especially by the gospel, of the objections against the wisdom and goodness of God." From the contemplation of the moral attributes of God through the medium of nature, to the view of the same attributes as displayed by revelation, we turn with emotions not unlike those of a traveller, who, after long groping in subterraneous darkness, or the windings of a labyrinth, has at length seized the clue, and finds himself advancing into the light of open day. Revelation dispels the cloud, through which the eye of reason contemplates the moral perfections of God. It furnishes us with a natural and credible account of the primitive condition of man, and of the manner in which moral evil found admission into the world. What is much more important, it throws new light on the objects for which evil has been permitted to exist, and the ends which it will be ultimately instrumental in accomplishing. It establishes the reality of a future state; points out its connexion with the present; and thus, while it vindicates the rectitude of the divine government, explains the irregularities of our present allotments, as essential to a state of probation. In its effects, it has been extensively instrumental in lightening the burden of human misery, and healing the maladies of the human heart. To the heathen, who

can be a witness only of the character and condition of heathen nations, and to the christian, who can survey also the effects of revelation, the relative amount of good and evil which has actually existed in the world must appear widely different. Still greater will be the disparity, if the christian is permitted to regard what revelation has already accomplished, as a pledge of that speedy and almost total reduction of the catalogue of human evils, which it promises. When we view the actual restoration of such multitudes from apostacy, in connexion with the approaching restoration of the whole race, and their preparation for a state of endless and unspeakable felicity, we scarcely seem to be contemplating the same world with that from which the heathen must draw his conclusions concerning the character of its Author. If any difficulty still attends the extensive prevalence of moral evil in past ages, we ought to be grateful that revelation has cleared up so much, rather than complain that it has not cleared up every thing. The fact that so many of God's mysterious dispensations have been explained, ought to leave us satisfied that the rest are in themselves *capable* of explanation.—Infinite wisdom might perceive a full disclosure of its designs, in our present state, to be unseasonable; or perhaps, to minds like ours, such a disclosure would be impossible.

In placing our chief reliance on revelation for the proof of the moral attributes of God, we do not, as some would suppose, reason in a circle, by taking for granted his *veracity*, which is a part of his moral character. We do not build our conclusions on the simple *declarations* of revelation, but on the grand scheme of *action* of which it is the foundation. That God has actually interposed, in the long series of dispensations, attendant on the progress of revelation; that miracles and prophecies have accompanied it, to which infinite power and knowledge alone are competent; none but those who trifle with all moral

evidence will doubt. Now is it credible that a malevolent being should interfere with the ordinary course of events, to accomplish a scheme of incalculable utility to the human race, to convince his creatures that his character is benevolent, and to prove that his government in the future world, will be under the control of strict justice, so far as a wonderful plan of his own devising does not render justice compatible with *mercy*? To us, we confess, the supposition falls little short of absurdity. A system of operations so admirably devised, so adapted to the natural condition of man, and already so extensively effectual in mitigating the evils of that condition, can have proceeded only from infinite wisdom, combined with infinite goodness.

Had the following paragraph, with which Dr. Brown closes his second Book, been reserved for the conclusion of the third, it would have been perfectly in place:

"Thus, as we have gradually proceeded, the fogs of error have been dispersed, and the light of truth has dawned on the mind. In like manner the traveller, who has wandered in darkness, ignorant of the situation and bearings of the parts of the country, through which he strays, sees at last, the sun dart his beams across the clouds, and dissipate the mists that have surrounded him. The wanderer ascends an eminence, descries the objects before concealed from his view, and recognizes their particular and relative situation and colour. He admires the cultivated landscape; he traces the course of the streams by which it is watered; he enjoys the contrast of the lofty mountain, and of the barren heath, now, distinctly presented to him, and with inexpressible delight, remarks the villages and towns, which the view contains, and the variegated prospect which the wide compass of vision exhibits."

The high importance of the subjects discussed in this work, has scarcely suffered us to descend, in the perusal, to the minutiae of verbal criticism. The reader will be occasionally offended by the occurrence of a favourite expression; he will often be obliged to hobble through sentences cut up by (that growing fault in wri-

ters of the present day) a redundant punctuation; he will find such a multitude of words italicised as to render all alike unemphatic: but with these and a few other exceptions of tri-

fling magnitude, the volumes of Dr. Brown would probably be thrown aside as barren by the critic of words and sentences.

Literary and Philosophical Intelligence.

New School Geography and Atlas.—In the press, and will be published by Timothy Swan, Boston, early in December, Elements of Geography Ancient and Modern, containing between 300 and 400 pages, 12mo. accompanied with an Atlas; by Joseph E. Worcester.—It is extremely important that books intended for youth should be accurately and neatly written. We hope much from the diligence and zeal of Mr. W. which have been already exhibited in his Universal and United States Gazetteers.

It is proposed to publish a volume of Sermons by the Rev. Joshua Huntington, late Pastor of the Old South Church, Boston, to be selected from his manuscripts, and prepared for the press by his brother, the Rev. D. Huntington of Bridgewater, Mass.—Orders to be addressed to Samuel T. Armstrong, No. 50, Cornhill, Boston.

University of North Carolina.—The number of students in this University is 118. The officers of the institution are the Rev. Joseph Caldwell, D. D. President and Professor of Divinity; Elisha Mitchell, A. M. Professor of Mathematics, and Natural Philosophy; Denison Olmsted, A. M. Professor of Chemistry and Mineralogy; William Hooper, A. M. Professor of Languages; Rev. Shepard K. Kollock, A. M. Professor of Rhetoric and Logic; Robert R. Kieg, A. M. and Simon Jordan, A. B. Tutors.

Rev. Edward Warren.—The American Board of Commissioners for Foreign Missions, have resolved 'that the Prudential Committee, be authorized and directed to erect a suitable monumental stone over his grave at the Cape of Good Hope.'

Schenando, the Christian Indian Chief.—The Northern Missionary So-

ciety have erected a monument to the memory of this celebrated chief of the Oneidas. The Rev. Dr. Blatchford of Lansingburgh, and the Rev. Mr. Stansbury of Albany, were a committee for executing the wishes of the Society.

On the 26th ult. the committee repaired to Hamilton College where they were met by a deputation from the Oneida Nation, accompanied by Mr. Williams their catechist and minister. The Utica Gazette states, that, "having assembled in the chapel of the college, they proceeded from thence to the ground assigned as the future cemetery of the institution, at the northern extremity of which the monument had been erected, on an airy and commanding site, conspicuous from the village and surrounding country. The procession moved in the following order:

Mr. Williams, the missionary; the relatives of Schenando; other Oneidas; the students of the college; the trustees; the faculty; the president; attending citizens; the committee.

The urn, which was to complete the summit of the monument was borne immediately before the committee, and the procession having arrived at the burial ground and opened to the right and left, the urn was carried forward and placed on the top of the obelisk. The committee having followed, the Oneidas were collected before the monument, and Mr. Williams translated into their own tongue the inscription on its base; which is as follows:—

THIS MONUMENT

was erected by the

NORTHERN MISSIONARY SOCIETY,
in testimony of their respect for the memory of

SCHENANDO,

a chief of the Oneida nation,
who died in the peace and hope of the gospel on the 11th of March, 1816.

Wise, eloquent and brave,
he long swayed the councils of his tribe,
whose confidence and affection he eminently enjoyed.

In the war which placed the Canadas under the crown of Great Britain, he was actively engaged against the French.

In that of the revolution, he espoused the cause of the colonies, and ever afterwards remained a firm friend to the United States.

Under the ministry of the Rev. Mr. Kirkland, he embraced the doctrines of the gospel;

and having exhibited their power in a long life, adorned by every christian virtue.

He fell asleep in Jesus, at the advanced age of one hundred years.

Prayer was then offered up to Almighty God by the Rev. Dr. Blatchford, and immediately after, the Oneidas were addressed on the occasion by the Rev. Mr. Stansbury. The address was rendered, sentence by sentence, into the Oneida tongue, by Mr. Williams, who consented to act as interpreter. The ceremony closed, on the part of the committee, by shaking hands with all the Indians present.—The daughter of the departed chief and several of his grand children were present; and when the address was concluded, the daughter requested Mr. Williams to say that “she should reply on the part of her family, but her heart was too full.”

Joseph Dennie.—A monument to the memory of Dennie, has been erected in the yard attached to St. Peter's Church in Philadelphia. On the east front of the monumental column is the following inscription:—

JOSEPH DENNIE,

Born at Lexington, in Massachusetts,

August 30th, 1763,

Died at Philadelphia, January 7th, 1812.

Endowed with talents, and qualified by Education,

To adorn the Senate, and the Bar,
But following the impulse of a Genius,
Formed for converse with the Muses,
He devoted his life to the Literature of his Country.

As author of the Lay-Preacher,

And as first Editor of the Port Folio,
He contributed to chasten the morals,
and to refine the taste of the Nation.

To an imagination, lively, not licentious,

A wit, sportive, not wanton,

And a heart without guile,

He united a deep sensibility, which endeared him to his

Friends, and an ardent piety, which we humbly trust,

Recommended him to his God;

A 4

Those Friends have erected this tribute of their affection

To his Memory.

To the Mercies of that God is their resort
For themselves and for Him.

MDCCCXIX.

Census of the City of New-York.—In pursuance of a resolution of the Common Council, a census of this city has been taken. The number of inhabitants is 119,657; of white inhabitants, there are 46,783 males, and 51,187 females; of aliens 6,560 are males, and 5,204 females; of coloured inhabitants, 3844 are males, and 5829 females; and there are 95 males and 155 female slaves. In 1816, the number of inhabitants was 100,619.

Western Canal.—On the 23d ult. a part of this Canal was opened. On that day, the Governor of New-York, his Suite, the Engineers, Canal Commissioners, and others, amounting to nearly eighty persons departed from Utica, in a large and elegant Canal Boat, towed by a single horse. They visited Rome, and returned to Utica, a distance of thirty miles in eight hours and twenty minutes, including several stoppages. Crowds of people were assembled on the banks. The discharge of cannon, the ringing of bells, and every demonstration of public gratulation conspired to render this scene of inland navigation, in the highest degree interesting.

The great trigonometrical measurements, which have been so long carrying on in France and England, have been lately united at Dunkirk. The agents on the part of the French, were Messrs. Biot and Arago; on the part of the English, Messrs. Mudge, Coleby and Gardner.

The following account is abstracted from the discourse of M. Biot before the French royal academy of sciences, the 22d of last March.

“M. Arago and I went to receive, at Dunkirk, the English observers, Messrs. Mudge, Coleby and Gardner. They brought with them the grand astronomical sector constructed by Ramsden, which they had made use of in all their preceding operations; and we on our part, brought one of our repeating circles. At Dunkirk the sector, by the desire of the observers, was placed within the marine arsenal.

The English brig, the *Investigator*, which had conveyed it thither, was also to bring it by the docks to the place where it was to be employed, and was to remain there ready to take it back with the same facility, the same care, and the same respect, as they would have paid to a vessel of our marine. We placed our little repeating circle at a short distance off, in a shed which the administration of marine had directed to be constructed for us; for it may be conceived, without our mentioning it, that the French government had given the necessary orders, that the united observers should find all the assistance which they could desire.

Owing to a continuation of good weather, which proved extremely harassing, so little time did it leave us for relaxation, all the observations were completed in fifteen days, to which, properly speaking, we may add as many nights. By a confidence, which would not deserve to be noticed if it were as common as it is proper and useful, we reciprocally accommodated each other with our apparatus; and when we were completely satisfied with our observations, we made a full and entire communication of them to each other. They were found to agree in a surprising manner, if the different nature of the processes be considered; and what is still more fortunate, they were found also to accord perfectly with those which M. Delambre had formerly made in the same place, in the commencement of his operations. From this results the double assurance, that the arcs of France and England are thus perfectly connected with each other; and that, moreover, the observations made on the other points of the two arcs, by processes similar to those which we had proved together, have all the precision which can be desired. It gives one unfeigned satisfaction to recognize as certain, results that have cost so much trouble. It is a great encouragement for science, to see that it can at length calculate on the methods which it practises.

The operations which had reunited us, being thus happily accomplished, the brig that had conveyed the English observers, set sail and departed from Dunkirk. I could not see this vessel depart with indifference, in which I had been so obligingly received the preceding year, in passing to the Shet-

land Isles, and the officers of which, had afforded me such assistance in my observations. The captain, on quitting the port, hoisted the French flag, saluted us with fifteen pieces of cannon, and, while he could render himself audible, or we could see him, continued to testify to us every mark of friendly recollection. As it was expedient that the point of junction of the English and French operations might always be reascertained, M. Arago and I thought proper to erect some lasting monument. The city of Dunkirk freed us from this care in a manner too honourable to them not to call here for our gratitude. A little marble column, surmounted with a spire, is to be erected in this place; and a short inscription will record the object of the operation, with the names of the observers of the two countries.

At the Shetland Isles, the northern extremity of the great arc has been marked in like manner, in the garden of Mr. Edmonston, by a little monument which he has caused to be erected in the place where we had made our observations. In Spain, in the Isles called *Pithiuse*, the southern extremity of our arc is consecrated by a cross."

Germany.—The lovers of Biblical literature will be gratified to learn, that the two following works were announced at the Michaelmas Fairs, 1818, at Francfort and Leipsic, as preparing for the press. They will probably be soon published.

Gesenius Guil.—*Lexicon Hebræo-Latinum, seu Commentarius philologico-criticus linguæ hebræicæ et chaldæicæ Veteris Testamenti. Insunt nomina propria hominum, urbium et locorum suis locis inserta. Editio altera plenior et copiosior, imprimis uberiore linguarum cognatarum collatione ad-aucta.* II. Tomi. 8 maj. Lipsiæ.

Schleusner Joh. Fried. *Novum Lexicon Græco-Latinum in LXX. et reliquos interpretes græcos ac scriptores Apocryphos Vet. Testamenti, post Bielium congestit et variis observationibus criticis ac philologicis illustravit.* III. voll. 3 maj. Lipsiæ.

Modern Greece.—The college in the island of Chios, from which it is expected the greatest benefits will result to modern Greece, by reviving a spirit of literature and national independence

in that long oppressed country, appears to be in a very flourishing condition. Students are flocking to it from every part of Greece. In April last it had seven hundred scholars; and it was expected, that within one year, the number would exceed one thousand. The public library already contains thirty thousand volumes, and funds are obtained for greatly enlarging it. The principal professors in this important establishment are, Mess, Vordalachos, Selepi, and Bomba, well known to their countrymen by several learned treatises in the sciences and elegant literature.

A grand printing establishment has lately been made in the capital of Chi-os, under the superintendence of a German, by the name of *Bayrhoffer*. The types, presses, &c. were procured in Paris.

There are published in Vienna three journals in the Greek language, which are extensively circulated among the inhabitants of Greece, both on the continent and the islands. During the present year, a new literary, scientific, and commercial journal, in the Greek language, has been commenced in Paris. It is entitled the *Minerva*; and is conducted by several learned Greeks, who have taken this method to inform their countrymen of the literature, and the commercial and political situation of the other nations of Europe.

Brazil.—Scientific travellers, are employed in Brazil, at the expense of the Austrian, Bavarian, and Tuscan Governments. On the part of Austria are employed: 1. Professor Mikan, for natural history in general, and botany in particular; 2. Dr. Pohl, as mineralogist; 3. M. Natterer, for Zoology; 4. M. Schott, as gardener; 5. M. Socher, as huntsman; 6. M. Ender, as landscape painter; 7. M. Buchberger, as botanical painter; and M. Frick, as natural history painter. Bavaria employs Dr. Spix, as zoologist, and professor Martinus, as botanist; and, in the service of the Grand Duke of Tuscany, is Dr. Rasdi, a naturalist.

Volcano in Switzerland.—A volcano has made its appearance on a mountain, near Morbio, a village in the canton of Tessin. An earthquake preceded the explosion. The flames, at first, ascended to a considerable height, and masses of stone were hurled to a

great distance. A large opening has been observed, from which flames issue, with a strong smell of sulphur. No lives were lost, but considerable damage has been sustained by houses in the immediate neighbourhood. The date of this event corresponds with that of the disasters in Sicily.

Discoveries in Arabia.—Mr. Bankes, an English traveller, in company with several of his countrymen, visited the ruins of *Wadi Moosa*, so called from a village in their vicinity. They are the wreck of the city of *Petra*, which, in the time of Augustus Cæsar, was the residence of a monarch, and the capital of *Arabia Petrea*. The country was conquered by Trajan, and by him annexed to the province of Palestine. Baldwin I. king of Jerusalem, made himself master of Petra, and gave it the name of the Royal Mountain.

The first object of *Wadi Moosa*, which attracted the attention of these travellers, was a mausoleum, 'at the entrance of which stood two colossal animals, but whether lions or sphinxes, they could not ascertain, as they were much defaced and mutilated. They then, advancing towards the principal ruins, entered a narrow pass, varying from fifteen to twenty feet in width, overhung by precipices, which rose to the general height of two hundred, sometimes reaching five hundred feet, and darkening the path by their projecting ledges. In some places, niches were sculptured in the sides of this stupendous gallery, and here and there rude masses stood forward, that bore a remote and mysterious resemblance to the figures of living things, but over which time and oblivion had drawn an inscrutable and everlasting veil. About a mile within this pass, they rode under an arch, perhaps that of an aqueduct, which connected the two sides together, and they noticed several earthen pipes, which had formerly distributed water.

'Having continued to explore the gloomy windings of this awful corridor for about two miles, the front of a superb temple burst on their view. A statue of victory, with wings, filled the centre of an aperture in the upper part, and groups of colossal figures, representing a centaur, and a young man, stood on each side of the portico. This magnificent structure is entirely excavated from the solid rock, and

preserved from the ravages of the weather by the projections of the overhanging precipices. About three hundred yards beyond this temple, they met with other astonishing excavations; and on reaching the termination of the rock on their left, they found an amphitheatre, which had also been excavated, with the exception of the proscenium, and this had fallen into ruins. On all sides the rocks were hollowed into innumerable chambers and sepulchres; and a silent waste of desolated palaces, and the remains of constructed edifices filled the area to which the pass led.

'The travellers having gratified their wonder with the view of these stupendous works, went forward to mount Hor, which they ascended, and viewed a building on the top, containing the tomb of Aaron; a simple stone monument, which an aged Arab shows to city, formed on both sides of marble columns of the Corinthian order, and terminating in a semi-circle of sixty pillars, of the Ionic order, and crossed by another colonnade, running north and south. At the western extremity stands a theatre, of which the proscenium remains so entire, that it may be described as almost in a state of undecayed beauty. Two superb amphitheatres of marble, three magnificent

temples, and the ruins of gorgeous palaces, the pilgrims. Having remained in this spot, consecrated by such great antiquity, they returned next morning, and again explored other ruins of Petra.

They finally proceeded to view the ruins of *Jerrash*, 'which greatly exceed in magnitude and beauty those of Palmyra.

'A grand colonnade runs from the eastern to the western gates of the city, with fragments of sculpture, and inscriptions mingled together, form an aggregate of ancient elegance, which surpasses all that has been spared of the former grandeur of Rome.

Patagonia.—Some Englishmen employed on the coast of Patagonia, state that 'the inhabitants consist of two distinct tribes. One of these is a wandering tribe, of the gigantic size, so often mentioned by voyagers, extending all along the coast, from the Plata to the straits of Magellan. The lieutenant (of the royal navy,) saw two caciques, who measured eight feet in height, and he had a youth with him, who was not less than six feet two inches. The women are said to be in the same proportion. They are a remarkably well featured, and handsomely proportioned race.'

List of New Publications.

THEOLOGY.

Letters to the Rev. William E. Channing, by Moses Stuart: third edition, corrected and enlarged from the second, 12mo.—Andover.

The Claims of Seamen: a Sermon, preached on Sabbath evening, Nov. 7, 1819: by Edward D. Griffin, D. D.—New-York.

MISCELLANEOUS.

A Reply to the Statements of Mr. Daniel Parker, in a late publication, entitled "Proscription Delineated": by Joseph Harvey, a member of the North

Consociation of Litchfield County.—Hartford.

Sketch Book of Geoffry Crayon, Gent. Nos. 3 and 4. 8vo. New-York.

Arithmetic Simplified, being a plain, practical system, adapted to the capacity of Youth, and designed for the use of Schools in the United States: by John I. White; second edition.—Hartford.

A Memoir on the Commerce and Navigation of the Black Sea, and the Trade and Maritime Geography of Turkey and Egypt: by Henry A. L. Dearborn, 2 vols. 8vo.—Boston.

Religious Intelligence.

FOREIGN MISSIONS.

THE tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber

of the state house, in Boston, Sept. 15th, 16th, and 17th, 1819. The following members were present: viz—

Rev. Joseph Lyman, D. D. His Honor

Wm. Phillips, Esq. Rev. Jedediah Morse, D. D. Rev. Calvin Chapin, D. D. Rev. Zephaniah S. Moore, D. D. Rev. Jeremiah Day, LL. D. Hon. John Treadwell, LL. D. Gen. Henry Sewall, Hon. Charles Marsh, Hon. William Reed, Rev. Samuel Worcester, D. D. Rev. Henry Davis, D. D. and Jeremiah Evarts, Esq.

The meeting was opened with prayer by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. John Cotton Smith, of Sharon, (Con.) Divie Bethune, Esq. of the City of New-York, and Elias Boudinot Caldwell, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:—

The Hon. John Treadwell, LL. D. *Pres't.*

Rev. Joseph Lyman, D. D. *Vice-Pres't.*

The Rev. Jedediah Morse, D. D. Hon. William Reed, Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. and Jeremiah Evarts, Esq. *Prudential Committee.*

The Rev. Dr. Worcester, *Corresponding Secretary.*

The Rev. Calvin Chapin, *Recording Secretary.*

Mr. Evarts, *Treasurer*, and

Ashur Adams, Esq. *Auditor.*

The Rev. Dr. Lyman preached the annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii, 12. *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.*

His Honour Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

John Tallmadge, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

Resolved, That individuals, clergymen, and laymen, residing in different, and especially in distant, parts of the United

States, and in other lands, be now, and as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot, to be corresponding members, viz.

The Rev. Francis Heron, Pittsburgh, Penn.; the Rev. James Culbertson, Zanesville; and the Rev. Robert G. Wilson, D. D. Chillicothe, Ohio; the Rev. James Blythe, D. D. Lexington, and the Rev. Daniel C. Banks, Louisville, Ky.; the Rev. William Hill, D. D. Winchester, and the Rev. Dr. Baxter, Lexington, Va.; the Rev. Charles Coffin, D. D. President of Greenville College, and Dr. Joseph C. Strong, Knoxville, Tenn.; Col. R. J. Meigs, agent of government in the Cherokee nation; Col. John M'Kee, agent of government in the Choctaw nation; Samuel Postlethwaite, Esq. Natchez, Miss.; the Rev. Sylvester Larned, New-Orleans, Lou.; Rev. Henry Kollock, D. D. Savannah, the Rev. Moses Waddel, D. D. President of the University of Georgia, John Bolton, Esq. Savannah, John Whitehead, Esq. Waynesborough, and the Hon. John Elliot, Sunbury, Geo.; the Rev. Benjamin Palmer, D. D. Charleston, and Dr. Edward D. Smith, Professor in the College, South Carolina; and Gen. Calvin Jones, Raleigh, N. C.

Abroad the following persons were elected, viz. William Wilberforce, Esq. Charles Grant, Esq. the Rev. Josiah Pratt, and the Rev. George Burder, London; the Rev. John Campbell, D. D. the Hon. Kincaid Mackenzie, and the Rev. Ralph Wardlaw, D. D. Scotland; Mr. Frederic Leo, Paris; the Rev. Mr. Jowett, Malta; the Rev. Archdeacon Twisleton, Ceylon; the Rev. William Carey, D. D. and the Rev. Thomas T. Thomason, Calcutta; and the Rev. Robert Morrison, D. D. China.

The manner in which the Corresponding members are to be informed of their election, was submitted to the prudential committee.

Resolved, That the Board will ever exercise an affectionate and provident care for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved. That the board gratefully ac-

knowledge the liberal and increasing patronage of the christian public, extensively afforded to this institution, its measures, and objects; and that the prudential committee be directed to express the thanks of the board to all societies, churches, congregations, and individuals, from whom donations and contributions have been received.

Various interesting subjects were referred to the Prudential Committee, and to the future deliberations of the Board.

[The details of business, which annually demand the attention of the Board, in relation to funds, the duties of officers, &c. &c. and the appointment and report of various committees would not be particularly interesting to the public. The important objects and plans of the board are brought to view in the Report of the Prudential Committee.]

Resolutions of thanks were unanimously adopted, and ordered to be presented to the committee of the Old South Church, for the use of that house of worship, for the public religious services of this annual meeting;

To the choir of singers, for their attendance and aid on this occasion;

To his Honor, the Lieut. Governor of Massachusetts, for his kindness and politeness in procuring the use of the council-chamber for the board during the present session; and

To those individuals and families in Boston, whose hospitality has been experienced by the members.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

The next annual meeting was appointed to be held at Hartford, Conn. on the third Wednesday of September, 1820, at 10 o'clock, A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

MISSION TO JERUSALEM.

THE Boston Recorder gives the following account of the departure of the Missionaries for Jerusalem.

"Messrs. LEVI PARSONS and PLINY FISK, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediterranean, had they not been prevented by unfavorable winds. On Sabbath noon the Old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was emi-

nently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, Rev. Mr. Parsons preached a sermon in Park-Street Church, connected with the subject of the Mission, from Hosea iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening, Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, and a collection of more than \$300, Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United Concert of the Old South and Park-Street Churches, the two Missionaries addressed them, and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer, during the last twelvemonth, they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good, we believe has been done, in consequence of it, to the cause of Christ. On Wednesday morning the wind becoming directly favourable, and the weather remarkably fine, the Missionaries embarked in the *Sally-Anne*, Capt. Edes, for Smyrna. The vessel is to touch at Malta for a few days. From that island we may expect to receive interesting intelligence from them. It was a most favorable circumstance for the Missionaries, that the steward of the ship, a native of Trieste, converses freely both in the *Modern Greek*, and in the Italian. They may derive much assistance from him, espe-

cially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of those Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the gospel, and to which our churches are now sending it back.

MISSIONARY SOCIETY OF CONNECTICUT.

Extracts from letters from Missionaries in the service of the Missionary Society of Connecticut, addressed to the Trustees of the Society.

1. From the Rev. Isaac Reed, dated, New Albany, Indiana, October 5. 1819.

"Aiming to follow the spirit of the instructions, accompanying the commission you were pleased to send me, as also the explanatory letter of your Secretary, I have, as opportunity of absence from this place has offered, spent several weeks in missionary labor in various places; and the knowledge, which I have thus gathered, from actual observation of the moral and religious state of these parts of our country, resolves itself in these words, *The harvest truly is plenteous, but the laborers few.*

"In May last, I spent 8 days in Harrison and Crawford counties, and preached four times in Corydon, the seat of justice in Harrison county. Here an infant presbyterian church exists; and there are a number of intelligent people, who would do something to support a presbyterian minister. In Crawford county, I preached in two towns of 20 or 30 families each. The people seemed very thankful for my visit, attended well, and desired me to come again.

"In August, I visited the counties of Clark and Jefferson, and attended the installation of the Rev. John M. Dickey at New Lexington, the first presbyterian minister installed in this state. This is a

church gathered and organized by your missionary, the Rev. O. Fowler, the last autumn. But, alas! the majority of the people, among whom I travelled, in this tour, are literally as sheep having no shepherd; and every one does that which is right in his own eyes. Here and there one has known better days; enjoyed greater privileges; and is now mourning over the destitute state of the country. At Madison, in Jefferson county, I found a missionary just arrived from the Missionary Society of young men, in New York city; and there seemed considerable prospect that the people will settle him. I think he merits their confidence. Madison has nearly 1000 inhabitants, but very few presbyterians. There is, however, a brick meeting house building for that denomination; and religion seemed to have gained since I was there a year before. On my return, I preached in Charleston, one evening, during the week of the circuit court. The attendance was numerous. One of our brethren preaches there two Sabbaths in a month. Another place of my preaching was New Providence, on Silver Creek, where there are a number of Connecticut people; and among them one male and several females professing religion. They are very anxious for missionary labors. It would encourage your hearts, and strengthen your hands, in the cause of missions, to hear them converse, and pray for you and your servants.

"Soon after I again visited that part of the state, and preached in a settlement on Indian Creek, where are several people who were educated presbyterians. Some of them have been there eight years, and have never before seen a Presbyterian minister in their settlement. On my return, I stopped a while with a man in the woods, who was clearing a little spot round his cabin. He said he had the bible in his house, but had been but twice at meeting in a number of months, and that because he had not known where to find one.—Oh! how much we need Missionaries in these parts!"

2. From the Rev. Joseph Treat, dated Windham, Ohio, October 14, 1819.

"You have doubtless observed that, for some time past, your Missionaries in this vicinity have received very little, either by public contributions or private donations, to aid the funds of your society. The people have adopted a different mode of aiding the same general object. A Missionary Society was formed last December at Hudson, (Ohio,) styled the Portage Missionary Society, the object of which is to supply the destitute settlements in the Presbytery of Portage, which includes the four west counties on the Reserve. The Society held its first annual meeting in September, at Charleston, at which time the Treasurer reported that he had received about 140 dollars. This money has been, in part ex-

pended to promote the object for which it was contributed, and the remainder, it is expected, will be soon. I mention these circumstances to inform you that the people are doing something to advance the good cause, although they have withdrawn their direct patronage, to a great extent, from your Society. This is a mode which appears to meet with the feelings of the people, and from which much good may be expected. And if the cause of Christ is promoted the great object of benevolent institutions is secured; and in this way the people here are still, virtually, aiding your Society, one to which, under God, they owe all their religious privileges."

PERSECUTION OF THE PROTESTANTS
IN FRANCE.

A contribution has been raised in Great Britain, amounting to £6374, 18s., for the relief of the persecuted French Protestants. A committee of English Protestant Dissenters, appointed in consequence of these persecutions, have published a Report, of which the following is an extract:

When the general body of the ministers of the three denominations commenced those proceedings in favour of the Protestants of France, which the committee appointed by them have now happily terminated, the most timid or prudent calculator could not have imagined that their duties would have become so delicate or difficult as they have been rendered by subsequent events. Impelled by the principles of the Christian religion, and pursuing its simple but sacred dictates, they found themselves suddenly assailed by violent opposition, involved in political disputes, and exposed to the most offensive calumny and abuse. To have abandoned the cause, or to have relaxed their efforts in the face of such unmerited and unexpected hostility, would have been as base on the part of the committee, as it would have been gratifying to their envious or intolerant opponents. They persevered; and success has rewarded their motives and their constancy. Independently of the real and important benefits which they have been able to confer on the victims of oppression and cruelty, they have eminently served the general interests of truth and freedom. They have cleared away the misrepresentations and aspersions under which virtue was obscured and

guilt was concealed, and have given a great moral lesson to persecutors of this and succeeding ages.

The existence of a religious persecution, more extensive and more fatal than the Committee had represented, is now acknowledged through France, and is become rather a subject of history than dispute. The mission and the report of the Rev. C. Perrot have produced national discussion; and the most eloquent orators and the ablest writers of France, have justified the calumniated Protestants, and recorded the infamy of their unprincipled oppressors. The solitary voice of an intrepid deputy, Mon. D'Argenson, is no longer drowned in clamour and invective. In the present Session, the father-in-law of M. De Cazes, the first minister of Louis XVIII. has exposed from the Tribune, the spoliations and murders in the Department of the Guard, of which he is a representative. The truth which the lamented Romilly (at the request of the Committee) revealed in the British Parliament, M. De Serre, keeper of the Seals, and invested with all the authority of his high office, has proclaimed amidst the acclamations of the Senate, to his country and to all Europe. "We can no longer be silent (said he) however afflictive may be the scandal; and let me observe, it is crime that is scandalous, and not its exposure—not the cry of blood unjustly and profusely spilt. Shall this Tribune, which exclaims against abuses, be dumb when general and notorious outrages exist?"

The historical relation of these deplorable events, which the Committee had announced, prepared, and printed, they have determined not to publish, because, though substantially correct, as far as it embraced the subject, and as far as facts could be collected under the tedious reign of terror, there was an inevitable incorrectness in some of the minor details; and because, from the mass of documents which has been since obtained, it is evident that that work would have been too limited, and exceedingly incomplete. While they have, therefore, thought it their duty to withhold an imperfect narration, they hope and expect that a full and authentic statement will be presented to the public by a member of their body.

With peculiar satisfaction, they renew the assurances of their respect and

gratitude to those who nobly advanced to vindicate a just cause, and to relieve Protestants suffering for conscience' sake. The names and contributions which are subjoined, will demonstrate, that amidst all the efforts and artifices which embarrassed public opinion, the Committee were honoured with general and liberal support; and they are placed in one list, that they may be preserved as a practical and honourable memorial to this and future generations, of the sentiments and virtues of the Protestant Dissenters of England, and of the friends of truth and liberty in Scotland, of the present day. The amount, deducting the necessary expenses, has been remitted to those for whom it was justly and generously designed. Providence has opened for its distribution, channels peculiarly suitable and satisfactory. With special adaptation to the circumstances of the sufferers, and a studied and scrupulous economy, the refreshing streams of Christian benevolence have been conducted to the scenes of protracted and inconceivable desolation.

The alarming disturbances which occurred at Nismes, as late as last March, will satisfy you that it would be most impolitic and dangerous to give a particularity to their information, which, in ordinary circumstances, the Committee would have thought it their duty to have communicated; but they can state generally, that widows have been relieved from immediate necessity, and permanently assisted; orphans have been clothed, educated, apprenticed, and taught to provide for their own future independence; prisoners have been furnished with means to procure legal assistance, and to pay the expenses of the tribunals; tradesmen have been enabled to re-commence their business; artisans have been supplied with implements and tools; weavers with looms; agriculturalists with ploughs, carts, horses, cows, &c.; houses have been rebuilt or repaired; furniture stolen or destroyed has been replaced; pensions have been given to the old and decrepid; bread, meat, clothes, and bedding have been distributed as exigencies required; and the money thus applied has been spent as much as possible with persons connected with the sufferers, and almost invariably with meritorious Protestants.—Many who must have sunk into the grave under the pressure of want, dis-

ease, and despair, or have dragged on a miserable existence, or have grown up in penury, ignorance and vice, have been snatched, by the kindness and wise arrangements of the almoners of your bounty, from their miseries, and spared to their families and to their respective Protestant communities.

A member of the committee passed part of the last autumn in the south of France. He saw the widows, the orphans, and the sufferers, who have received and are receiving your supplies, and witnessed the mode of administering relief. Houses still in ruins are partially restored, the tears and sorrows of the injured and bereaved, and the numerous and horrid recitals which he heard from persons who reflect honour on their country and on Protestantism, attested the melancholy certainty of all that has transpired.

The elements of mischief are still latent and powerful; the oppressors, though restrained, are neither dispersed nor disunited; the criminals, tho' unpunished, are implacable; and a favourable moment would be infallibly embraced. It is only the continuance of a liberal administration, and the protecting care of Providence, that can even now preserve the Protestants of the Gard from the most fearful calamities.

The committee sincerely hope, that the tranquility and security of their brethren in France, will be confirmed and established: but should persecution unhappily revive, consolation is already prepared by your past conduct. It is now known, that there is at least one body of men in Europe to whom the persecuted may confidently appeal, and by whom, as long as public justice lingers in the world, their oppressors will be exhibited to public view, and exposed to virtuous indignation.

SWEDISH NAVAL BIBLE SOCIETY.

A Naval Bible Society has been established at Carlscrona. This place is styled the 'Portsmouth of Sweden,' it being a depot of nearly twenty sail of the line. The following is an abstract of the proceedings:

'His Excellency, the Governor of the province, took the chair; supported on the right by the commanding admiral; and, on the left, by the commandant of the town; while a number of officers, civil and military, occupied

the more prominent places in the assembly. We had also the assistance of the superintendent and dean, and several of the clergy. The royal chaplain, the Rev. W. Holm, having solemnly deposited a large folio Bible on the table, and briefly, but most appositely, referred to it, as the fittest symbol of the Society to be formed, the Governor stated the object of the meeting, and then called upon me to step forward, and communicate to the gentlemen present what I had already stated to him in private. Having done this, I promised them assistance to the amount of 200*l.* from the British and Foreign Bible Society. His Excellency read to the meeting a plan for the Constitution of the Society, of which a provisional committee was formed, out of the gentlemen whose names had been entered on the lists as subscribers to the institution. His Excellency charged me to convey to your committee the high sense which the meeting entertained of the obligations under which you have laid the Swedish nation, by the generous assistance which you have given to the Bible Societies in this country; thus furnishing so many poor with the means of acquiring the most important of all knowledge, that of *the only true God, and of Jesus Christ whom he hath sent.* He then took me affectionately by the hand, and wishing me all possible success in my future exertions to spread the divine word, dissolved the meeting; while aspirations of praise and thanksgiving ascended to that God whose providence had brought about this joyful event.

MORAVIAN MISSION.

London, June 7, 1819.

Ever since the public papers have given an account of an invasion of the Cape colony by the Caffres, we have been under no small concern for the safety of the new missionary settlement of the United Brethren on the Witte Revier, which has been formed with the best prospect of success. Yet, while the reports in the newspapers seemed not to rest upon any good authority, we were willing to hope, that if not altogether unfounded, they might originate in some trifling occurrences, creating temporary alarm. Yesterday's post, however, brought a confirmation of the painful intelligence, and that the danger to our settlement, and the missionaries on the Witte Revier, was greater than we had sup-

posed. The following letters, which have been long on their passage, will give to our brethren and friends some account how they have fared, during the beginning of this horrid war with one of the most fierce and cruel nations of South Africa; but as to what they may have suffered in the sequel, we are left in suspense. We have no hope, but in the mercy of our God and Saviour, which has in so many instances been made manifest in the miraculous preservation of our brethren and sisters, employed in the missions, in the midst of the most imminent dangers. May these reports excite all who read them to fervent prayer in behalf of those dear servants of God, and their congregation.

We have since seen a proclamation issued by the governor, Lord Charles H. Somerset, dated the 3d of March, calling out the farmers to assist the military sent to the frontier under General Wiltshire, and placing the districts of Uitenhagen and Graaf Reynet under martial law, till the disturbance is over. His Excellency, on his late journey into the interior in 1817, having penetrated into the Caffre country, established peace with their chief or king T'Geika. Other chiefs not acknowledging him as king, have made war upon him, and extended their predatory incursions into the colony, as stated in the proclamation.

C. I. LATROBE.

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Copy of a letter from the Rev. Hans Peter Hallbeck, to the Rev. C. I. Latrobe, dated Gnadenthal, Feb. 27, 1819.

Previous to my setting out for the Witte Revier, in the beginning of this month, I wrote to you on the 6th inst. and informed you of my intention to visit the new settlement. You will wonder how it happens, that you are again addressed by me from this place, so soon after my departure for the interior. It is owing to very melancholy events on the frontiers of this colony, which have already involved many families in distress and ruin, threaten destruction to the infant settlement on the Witte Revier, and expose our brethren and sisters there to the most imminent danger of being all massacred.

On my leaving Gnadenthal, on the 9th inst. we supposed that all was safe and peaceful along the frontier, particularly as we knew that the Caffres had been but lately severely chastised. But in the neighbourhood of the Caffre Kuyls Revier, beyond Zwellendam, I met a Hottentot, bringing letters from brother Schmitt, by which I received the first intelligence of robberies and murders committed by the Caffres in the neighbourhood of the Witte Revier. Soon after, on the Gowritz Revier, I met a courier, who brought sad news of the alarming state of the country between the Sunday's and Great Fish Rivers, and a long catalogue of murdered soldiers and inhabitants. This news

was but too strongly confirmed when I arrived at George-town. The landdrost, Mr. Van Kervel, informed me that 220 farmers, and other inhabitants of his district, had been commanded to march against the Caffres, part of whom were already on their way; and that on account of the many horses and waggons required for the public service, I should find it impossible to proceed any farther, though I was furnished with a government order for relays. No waggons were going that way, on account of the disturbed state of the country, and the Caffres were already on this side of the Witte Revier. For these reasons, and knowing that if I even should be able to penetrate as far as the new settlement, my journey would not answer the end for which it was undertaken, I resolved to return home as soon as possible, in order also to relieve the anxiety of my wife, and the Brethren at Gnadenthal, and before the commando from Zwelendani should put itself in motion.

I left George-town in the evening of the 16th, and arrived here on the 21st, to the great joy and surprise of all the inhabitants, who had already been under considerable concern for my safety.

Our anxiety about the Witte Revier increased every day, till on the 27th, it was—shall I say, relieved, or rather, augmented by a letter from brother Schmitt, dated the 10th and 14th inst. and by a second from the landdrost of George, Mr. Van Kervel. The latter wrote as follows:—

‘Col. Cuyler informed me by letter of the 15th inst. that he heard that the institution on the Witte Revier, belonging to the Moravians, had been attacked, but that they had bravely beat off the Caffres, and killed thirty of them, but lost all their cattle: I beg leave, therefore, to acquaint you therewith; and remain ever,’ &c.

Col. Cuyler’s information, however, does not appear to have been correct, as will be seen from the following extract of brother Schmitt’s letter, which I will give you in his own words. On the 10th of February he writes:

“Yesterday between five and six o’clock in the evening, our herd being about five minutes walk from our house, feeding upon an open plain, above two hundred Caffres rushed out of the woods upon them, (though all the men instantly hastened with their fire-arms to the spot,) drove off 235 head of cattle before our eyes. A great many of these naked fellows ran close to our dwellings towards the herd. A general hue and cry was raised, and the Hottentots fired upon the thieves, but nothing could stop their progress. It is supposed that two of them were killed, and five wounded. We are astonished at the escape of nine of our men, who were watching the herd, and got all among the Caffres. Some of them were in the greatest possible danger. One was in the river,

when the Caffres plunged into the stream, and saved himself only by keeping under water, while the banditti were swimming across it.”

Brother Schmitt then describes the attack made upon their neighbour, Jacobus Scheeper, jun. at the Slagboom farm, whose cattle they stole, and killed his European servant, and were prevented murdering his wife only by the great dogs defending their mistress, after which the family took shelter with the brethren at the Witte Revier. He continues:—

“We now resolved to send two horsemen with a letter to the landdrost, Colonel Cuyler, at Uitenhagen, to represent to him our distressing situation, and to beg for speedy assistance. But our messengers returned in the evening, declaring it impossible to cross the Sunday’s river.

Caffres having been seen this evening (the 10th) close to our place, we expected nothing less than to be attacked during the night. The women and children had already yesterday night slept in the church, thinking themselves safer there than in their dwellings, the place being also well watched.

On the 11th, I again sent off two men on horseback, with the letter to Colonel Cuyler. Meanwhile we and our Hottentots were employed in making a kind of rampart around our houses, with waggons and heavy pieces of timber to guard against any sudden attack. Behind each projection two, three, or four men were posted. In the evening came on a tremendous storm of thunder and lightning. The rain was so very violent, that I have hardly ever witnessed such a shower. The messenger returned, and reported that they had reached the crossing-place of the Sunday’s River, but found the ferry-boat sunk.—Two men from the opposite bank attempted to swim across and fetch the letter, but the stream was so powerful, that the rope by which they meant to work themselves across broke, and the poor men were carried down the stream out of sight. Whether they saved their lives or not, remains unknown.

The night passed quietly, for which we gave thanks to our heavenly Father and Protector. Towards evening, some families came hither with a waggon from Graham’s-town, with whom we obtained a reinforcement of seven men and four muskets.

The accounts these fugitives brought from the eastward, filled our people’s minds with fear and dismay. To us the most painful of all was, a proposal of our Hottentots to quit the place, and fly into the interior towards the Bosjeman’s Revier. I told them that we could not possibly admit of it, but that if the Sunday’s Revier had been fordable, we should have had no objection to retreat towards Uitenhagen. But as it had pleased God to shut

up that road, we should wait here with patience, trusting to Him for deliverance, and not lose our confidence in his mercy. Many of them then declared, that they were ashamed of having so soon spoken of running away, and they all remained quiet.

On the 13th we had a peaceful day, and employed it to strengthen our fortifications. But in the night of the 14th, twenty or thirty Caffres approached close to our place, without our perceiving it, and formed themselves into two parties, opposite our houses. This alarm prevented our meeting at church, as we had intended, being obliged to keep on the look-out. As a Hottentot offered to take this letter, and to try to swim across the Sunday's Revier, I sent it together with the letter to Colonel Cuyler. The farmers are assembled in the neighbourhood of the Bosjeman's Revier, where the Caffres have robbed them of their cattle, set fire to the houses and corn-stacks, and murdered many people. As we could not but suppose that numbers of them are lurking about in the thickets all around our settlement, we set thirteen men as guard over the remaining cattle, three of them mounted on horseback.

Our brethren and sisters may easily conceive the anxiety we suffer. Many of the children cry out for food. Our people have lived chiefly on milk, and as the Caffres have stolen the whole of the first herd, among which were all the milch cows, they are in great distress. We are most afraid of a violent attack, the Caffres taking us by surprise, from which may God in mercy protect us. Pray for us, for the help of man is vain! Thank God, we all enjoy good health."

J. H. SCHMITT.

I think this extract is sufficient to give you an idea of the perilous situation of our poor brethren and sisters on the Witte Revier, and to excite you all to fervent prayers for their preservation. I wish for nothing more than that they may be able to fly; for, if they remain, they must either defend themselves, and perhaps spill the blood of their assailants, or themselves be massacred; for the Caffres will certainly not rest, till they have avenged the death of those who fell on the 9th.

Throughout the whole colony, a so-called Caffre commando is now raising, and we expect Mr. Cobus Linde, the commander-in-chief, to come in a day or two, when he will call out the most able of our men to join the troops. The distress of our poor Hottentots will thereby be greatly increased; the more so, as corn and provisions of all kinds are enormously dear. A muid of wheat, which at the time you were here cost four or five rix-dollars, now costs from twenty to twenty-six. Meat likewise is about four times as dear as it

was three years ago, and every other article of provision is in proportion. Pray do not forget our suffering poor. Several individuals here must perish, if they are not assisted by us; and our poors' box, owing to the high price of corn, is quite exhausted. Please to communicate what relates to the Witte Revier, as soon as possible to our brethren and friends. I hope soon to be able to give you further advice from that quarter. I remain ever, &c. &c.

HANS PETER HALLBECK.

Better accounts have been since received, as appears from the following

Extract from a letter, dated London 23d July, 1819.—"Brother Schmitt, at the Witte Revier, in a letter dated March 7th, says,—'That they considered themselves as delivered from their dreadful situation, since the Caffres had left their immediate neighbourhood, and were vigorously pursued by the colonists.'

Brother Hallbeck, at Gnadenthal, writes, March 27,—'Here we have also had our share of the public calamity; 99 of our ablest men are taken for the public service; and many a woman and child are left here without a supporter, which is particularly distressing in the present scarcity and high price of provisions, our poor's cash is quite exhausted, and we have debts into the bargain. I am happy to say the Landdrost of Swellendam has paid every attention to us, and eased our burdens as far as lay in his power.'

'In Gruenekloof, 21 men have been ordered for the public service.'

'All my fellow-labourers here. (Gnadenthal,) Gruenekloof, and the Witte Rivier, are well.'

Brother Hallbeck adds, 'Our Saviour has in a most conspicuous manner glorified his grace and power in the preservation of our brethren and sisters, and all the inhabitants at the Witte Revier; no one has been hurt or wounded by the barbarous foe; their houses and gardens have also been preserved.'

My heart while writing this, feels truly glad and thankful that I am enabled to send you so favourable an account, and have no doubt but that it will have the same effect on all our dear friends in Scotland to whom it may become known, as well as to, Sir, your's &c.

RUSSIAN BIBLE SOCIETY.

Speech of Prince Galitzin, at the Fifth Anniversary.

AFTER describing, in glowing terms, the enlightening and vivifying influence of the Bible on all who cordially receive it, Prince Galitzin traces the extent to which it has been made known, more particularly in the Russian Empire:—

Bible Societies now see more than they did at first, of the blessed effects resulting from the reading of the Scriptures; and they have the happiness to witness the marked success and rapid advancement of the great work in the present day. Copies of the Scriptures are pouring into almost every known region, from one extremity of the earth to the other; and we find, that they are every where received, and read with spiritual advantage; they are every where multiplied, and every where sought after. Soon there shall not be remaining upon the earth one people, among whom the word of God is not read and affectionately received. *I have sworn by myself, saith the Lord by the Prophet, the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear.*

The Russian Bible Society, upheld and perpetuated by the Providence of God, and protected by a Christian Monarch, is rapid in its growth, like a wide-spreading tree, planted beside fountains of waters. There now remains scarcely a single Government in the Russian Empire, in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen Tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgisians, the Buriats, begin to read, *in their own tongues the wonderful works of God*, or are thirsting after the Word of Life. Into the Karellian and the Schuwaschian Tongues, the Gospel of St. Matthew is already translated.

The Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benev-

olent concern of those who love the Word of God; while many professed christians, awakened by the voice of the Living God, speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

MADAGASCAR.

A Mission has lately been established in this island by the London Missionary Society. Messrs. Bevan and Jones went to Madagascar on a visit of investigation. Of this visit, and of their settlement, the following account has been published:

‘They were kindly received by the Chief Jean René; and by Mr. Bragg, an English gentleman, who resides in the vicinity of the town. Here they commenced a school; (Mr. Bragg having allowed them the use of his own house) and shortly obtained ten scholars, children of respectable parents; and received numerous applications in behalf of others, which they were compelled to decline, as the attempt was merely experimental. They had great reason to be satisfied with the docility and proficiency of their pupils; among whom was a son of a Chief, about twenty years of age, and heir to his father’s honours and influence. This young man shewed much anxiety to improve himself, was extremely diligent, and promised that on his return home he would exert himself in the instruction of others.

During the continuance of Messrs. Bevan and Jones in the island, they visited Vandroo, a small town about nine miles south of Tamatave. At this place they met with a very hospitable reception from the Chiefs; who, as well as the people generally, were extremely solicitous to have their children instructed.

Shortly after their arrival in Madagascar, they received a letter from Radama, one of the Chiefs in the interior, inviting them to his capital; but, on account of its distance, the badness of the roads, and the great expense which would have been incurred by the journey, they respectfully declined the invitation.

Having at length accomplished the object of this preliminary visit to Madagascar, they engaged a passage to the

Mauritius, where they arrived in the month of October. They immediately commenced preparations with a view to return to Madagascar, accompanied by their wives and families. On the 14th of November, Mr. and Mrs. Jones sailed for Tamatave; Mr. Bevan intending to follow as soon as Mrs. Bevan was recovered from an indisposition, which had prevented them from embarking in the same vessel. On their landing, they were saluted with great joy by the Natives, who exclaimed 'Finart! Finart!' which signifies, 'Welcome! Welcome!' Soon after their arrival, they received visits from many of the people, among whom were some of the Chiefs. The children whom they had taught, shewed much pleasure at seeing them again, and were anxious for the commencement of a school. These children had been teaching others what they themselves had learnt during the first visit of the missionaries; the consequence of which was, that the children thus taught, were as impatient for the opening of a school, as those first instructed. The Chief, Jean René, having given to Mr. Jones a piece of ground, the latter had begun to build a School-house; and it was his intention, when this was completed, to erect a dwelling-house for the mission.

Mr. Jones, subsequent to his return to Tamatave, had been visited by some chiefs from Foulepointe, who intreated him to come over and teach their children. In the opinion of Mr. Jones, Foulepointe, including the adjacent villages, will form a very eligible Missionary station.

Mr. and Mrs. Bevan left the Isle of France for Madagascar, on the 27th of December. The vessel in which they sailed, was bound, in the first instance, to Foulepointe; and it was the intention of Mr. Bevan to recommence his missionary labours in the island of that place.

Mr. Bevan had begun to form a vocabulary of the Madecasse language; which he understands is written by the chief Radama, and by many of his people, in the Arabic character.

NEW-ENGLAND TRACT SOCIETY.

This very useful institution has not received that attention from the Christian public, which its importance requires. It has not indeed been forgot-

ten, but, mingled with the other charities of the day, its comparative merits have not been duly estimated. We are happy to perceive that an effort is now making for the relief of this Society; and that an active, intelligent, and pious man has accepted an agency for conducting its affairs.

The following is a list of the depositories already established. *Maine*, William Hyde, Portland; Zina Hyde, Bath; Daniel Pike, Bangor. *New-Hampshire*, Harrison Gray, Portsmouth; S. Smith, Hanover; Abijah Kingsbury, Keene; Richard Boylston, Amherst; M. Halliburton, Exeter; S. Kimball, Concord. *Vermont*, Nathan Coolidge, Windsor; E. P. Watson, Montpelier; Francis Burnap, Middlebury; Horace Jane, St. Albans; Rev. William Jackson, Dorset. *Massachusetts*, Lincoln & Edmands, Boston; Henry Whipple, Salem; Charles Whipple, Newburyport; Ebenezer Phelps, Northampton; S. Wells, Greenfield; Jacob Scales, Andover; Fisher Howe, Haverhill. *New-York*, P. W. Gallaudet, New-York City; Merrill & Hastings, Utica; Rev. Robert Hubbard, Angelica; Rev. David M. Smith, Lewiston. *Connecticut*, James R. Woodbridge, Hartford; Nathan Whiting, New-Haven; Elisha Stearns, Tolland; Lambert Lockwood, Bridgeport. *Rhode-Island*, John Johnson, Providence; Rev. Calvin Hitchcock, Newport. *Georgia*, Rev. N. S. S. Beman, Sparta; and one at Savannah. *Ohio*, Thomas L. Paine, Cincinnati; Rev. Colin M'Iver, Fayetteville; Rev. R. G. Wilson, Chillicothe. *Kentucky*, Alexander Graham, Bowling-Green. *Tennessee*, Rev. David M. Sherman, Knoxville. *Mississippi*, Rich'd Pearce, Natchez. *Louisiana*, New-Orleans. *South-Carolina*, Charleston. *District of Columbia*, James Lawrie, Washington.

Any information relating to suitable places for Depositories, and persons to become Agents, or any proposals from such persons, may be addressed to Flagg & Gould, Andover.

The Agent of the New-England Tract Society acknowledges the subscription, or donation, of twenty dollars, from each of the following ministers to constitute them life-members; Rev. Leonard Woods, D. D. Rev. Ebenezer Porter, D. D. Rev. Sereno E. Dwight, Rev. Justin Edwards, Mr. Eb-

enezer Burgess, Rev. John Codman, Rev. Levi Parsons, Rev. Samuel Worcester, D.D. and Rev. Henry Blatchford.

The Constitution provides, that every subscriber may receive three-fourths of the amount of his subscription in Tracts at cost. These gentlemen gave their subscriptions without this right, and it is very desirable, in the present state of the Society's funds, that others should relinquish this right, when they become life-members. Four of the gentlemen above-mentioned, had given at least, twenty dollars each, to the Society, five years ago, but determined, in consideration of the present emergency, to renew their subscriptions.

LOUIS DWIGHT, *Agent*.

Andover Nov. 13.

N. B. These subscribers' names, without the others are noticed, because a special effort is now making to have Ministers made life-members.

REVIVALS OF RELIGION.

A revival of religion exists in Pleasant Valley, Dutchess County, N. Y. About forty are 'rejoicing in hope,' and many others are the subjects of deep religious impressions.

Extracts from a letter from the Rev. Henry Artell, dated Geneva, N. Y. 18th October, 1819.

Within the last six or seven months, there has been, in the congregation under my pastoral care, what is commonly and very properly called a *revival of religion*. This revival, though it appears to be a genuine work of the Holy Spirit, and demands the gratitude of Zion's friends, has not, as yet, been very general in the congregation; probably not so much so as has been represented: for, undoubtedly, it too often happens, that verbal accounts of revivals of religion, are so highly coloured, as actually, though unintentionally to mislead the public mind.

Permit me to communicate to you, and, (if you think proper,) through you, to the public, the following brief statement of facts.

During the five last years, this church has been gradually increasing in numbers. In the year 1814, we received 14 members; in 1815, 29; in 1816, 26; 1817, 26; in 1818, 28; amounting to 123. Some of these were received from other churches, but the greater part, on examination. During these five years, there was scarcely any time, when there were not some who were seriously impressed, and anxiously inquiring concerning the way of salvation: and we frequently thought we could see indications of a general awakening. But in February last, our hope of such an event

seemed almost gone. At our communion season in that month, we received only *one* member on examination, and one on certificate.

But in March and April, our hope was again revived. There was manifestly an increasing attention to spiritual concerns. In April *nine*, (the greater part young people,) were added to our communion: and nearly as many more were then anxiously inquiring.

During the months of May, June and July, I was absent from my congregation on account of ill health. The last Sabbath before I left home, was to me, and, I believe, to many of my dear people, a most solemn and interesting day. It was evident that numbers, and especially many of the *members of the church*, were then very much awakened.

While I was absent, my pulpit was supplied, partly by order of the Presbytery, but principally by Mr. *Brace*, an active, zealous young man, lately from the Theological Seminary at Andover. Through his instrumentality, the religious excitement was evidently increased, and the attention of friends and foes very much roused.

In July the Lord's Supper was administered by the Rev. Mr. Lansing of Auburn, and *thirteen* new members were added to the church. At that time, as I have been informed, the awakening was more general than it had been before; and more so, than it has been since.

On my arrival at home, about the first of August, the meetings for prayer and religious conference were frequent, and well attended. But there had then been, as I was told, no new cases of awakening, for more than a week, and there have been very few since that time.

On the first Sabbath of the present month, I administered the Lord's Supper, and received to the communion of the church, *fifty* persons on examination, and *one* on certificate. *Three* others had been examined and approved, but were providentially prevented from attending on that occasion. Of the number received there are some from almost every class in society—a majority, perhaps, are young people, and a great proportion of them females.

Among those who indulge a hope that the Lord has recently changed their hearts, there are some who have not yet presented themselves, as candidates for admission to the church; and there are, also, some who are now anxiously inquiring what they shall do to inherit eternal life.

DONATIONS TO RELIGIOUS INSTITUTIONS.

It is stated that at a late Council, the Choctaws made the Mission at Elliot 'donations to the amount of thirteen hundred dollars, beside eighty cows and calves.'

604 *Ord. and Instal.—To Readers and Correspondents.* [Nov.]

The Boston Baptist Foreign Mission Society, held their annual meeting on the 13th instant, when it appeared that their Treasurer received, the last year, from societies and individuals \$1049,10.

The Treasurer of the American Education Society, acknowledges the receipt of \$1018,42 in the month of Oct.

The Treasurer of the American Bible Society acknowledges the receipt of \$1822,33 in the month of October.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$5708,89 from Sept. 16th to Oct. 23d.

Ordinations and Installations.

Oct. 20th. The Rev. RUFUS POMEROY, was installed pastor of the first church and society in Chester, Mass.—Sermon by the Rev. Mr. Packard of Shelburn, Mass.

Nov. 3d. The Rev. BELA KELLOGG, was installed pastor of the third church and society in Farmington. Sermon by the Rev. Mr. Porter of Farmington.

Nov. 7th. The Rev. HENRY RIPLEY, was ordained as an Evangelist in the second Baptist Meeting-House in Boston. Sermon by the Rev. Dr. Baldwin. Mr. Ripley has been requested by a Missionary Society at Savannah, Georgia, to preach, for several months, in the Southern States, and has accepted the invitation.

To Readers and Correspondents.

It will gratify the patrons of the CHRISTIAN SPECTATOR, to learn, that since the commencement of our publication, the number of subscribers has been gradually increasing. In almost every State we have more or less subscribers. As an organ of communication to the reading men of the United States, it is probably as good as any which exists in the Union.

To our numerous correspondents, we believe that this information will be a motive to increased exertion.

We wish also to state that several communications have, for some time, been on file, which it is our intention to print, when the state of religious feeling, and that regard to variety which, in a work of this kind must ever be observed, will permit.

We would express our gratitude for all the communications and all the support we have hitherto received. We feel that the person who writes an essay, however short, for the Spectator, demands our respectful acknowledgments. We consider it a proof of his inclination to befriend us, and to promote the cause of truth.

To our readers, generally, we wish to state that although the publication of the work will be continued, and a greater number of copies than have hitherto been published, be issued, we need all the assistance which can be given us for rendering the circulation of the work more general. It is true that *all* our subscribers could not, with convenience to themselves, make any considerable additions to our subscription list; but it may perhaps, with truth be said that a very great proportion of them could, individually and with perfect ease, induce some other person to subscribe for the work. Should they do this, and many might do much more, it would give to the Christian Spectator a circulation and an influence which might materially contribute to the prosperity of the Church.

It is intended that the Christian Spectator shall, beginning with the first month of the next year, give a *summary* from month to month, of the interesting events which occur in the christian world. It is intended that this summary shall be prepared with great care, and many foreign journals will be taken that this department of the work may be both full and interesting.

Calvin; two communications from W. C.; U. V.; and Parens have been received, and are under consideration.

S. S. E.; R. T.; and O. P. S. will be inserted.